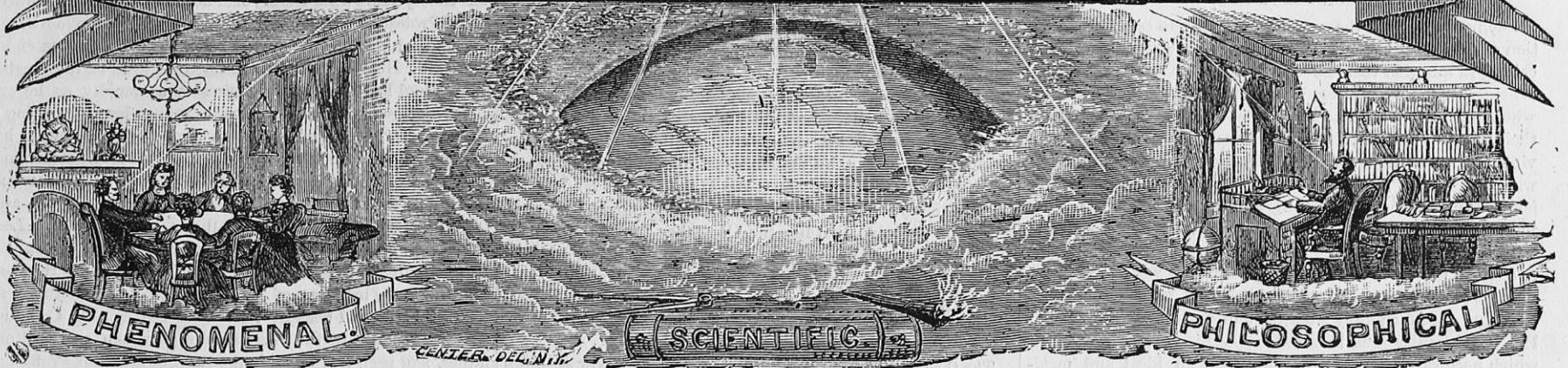


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Waiting.

BY AUGUSTA COOPER BRISTOL.

"I believe you do not expect to marry till you get to heaven. I will agree to wait if you will."

Aye, I will wait!

Though years are dread with length, and Time is drear,
Across the purple darkness of the sea,
A single sunbeam falls, divinely clear,
Painting its one bright rainbow all for me,
And I, who never yet complained of Fate,
Will bravely wait.

Heaven bids me wait!

Over Life's surging ocean, dim and wide,
Thou hast sent out the promise; and behold,
The starry billows crown the rising tide,
And white swans float upon the liquid gold;
And soft winds blow toward the sunset gate,
For thou wilt wait!

Heaven bids me wait!

The angel of my dreams who floods my sleep
With beauty, until night the day transcends,
And from whose soul-embrace I wake to weep
Refreshing tears,—he also nobly bends
From the dread glory of his angel state,
And bids me wait!

Then, if I wait,

The martyr's highest courage be thy grace!
A saint's endeavor to thy soul be given!
For thou must meet that champion, face to face,
And well contest the older claims of Heaven;
And hold high tournament before the gate,
If I should wait.

Why should I wait?

The hunger of thy soul is infinite;
The latest birth of beauty near or far,
Thou drawest, till thou walkest in the light,
Like a god, stepping on from star to star!
Love's changeful universe is thy estate,—
Why should I wait?

Why should I wait?

Though I should wait,
I would not, could not keep thee for an hour,
Or hold thee from thy upward lengthening track;
Drawn ever on by some new seraph-power,
Thy dear, dark eyes will never once look back,
And I,—oh I shall be Heaven-desolate,
Who dared to wait!

The Christianity of the Apostles.

BY D. LYMAN.

[From the French of Michael Nicolas.]

(CONCLUDED.)

THE CHRIST OF THE FOURTH EVANGELIST.

If it is true, as I think I have shown, that the fourth Gospel, and the three epistles that bear the name of John, are to be assigned to the close of the first century, it remains for me in order to complete this sketch of the Christian conceptions of the apostolic age, to speak of the theology contained in those productions. [The author here refers to another essay making part of the work from which this article is taken. For my own part I cannot accede to the view that assigns so early a date to the fourth Gospel and to the three epistles.—TRANS.] I have already indicated their essential features and character. We have seen that in them Jesus Christ is no longer represented, as the Judaizers were wont to depict him, as a man more especially favored by the gifts and presence of God, nor even merely as the Messiah foretold by the prophets, or as an improvement upon ancient Hebrew revelations. The Savior is for John, as for Paul, beyond question the Messiah, but above

all a divine being, and that divine being who existed not only before his appearance among men, but also before all that exists, and who was the creator of all things; he is their light and life (John i, 3-10; viii, 12; ix, 5; xi, 25; xiv, 6; II. Coloss. i, 16, 17). But there is in the Christology of John, moreover, that feature which is lacking in the Christology of Paul; it is that the Savior is styled the *Logos* (the word of God). It is but a word. I admit; but this term expressed for him a clear and precise idea; in the language of the Alexandrine Jewish theosophists, it designated the "second God"—*deuteros theos*; it consequently defined more precisely than Paul had done, the nature of the divine being to which it was applied.

CHRIST'S MISSION ACCORDING TO JOHN AND PAUL.

The author of the fourth Gospel and of the three epistles that bear the name of John, also resembles Paul in the conception which he forms of the work of the Savior. The world had wandered from God, had fallen into darkness and death (John xii, 31-46). The Word became incarnate; it came upon earth under a human form to give battle to the prince of this world, and snatch from his dominion the souls of believers. This mode of representing the work of the Savior is not unfamiliar to Paul. He also informs us that Jesus Christ assumed a body (Rom. vii, 4; Coloss. i, 22); to combat and overcome the prince of darkness (I. Cor. xi, 56, 57,) who had extended his fatal influence over all men without exception, as well over Jews as Gentiles,—and in order to free the souls of the elect from the law of sin and death. But it is not in this style of expression that he ordinarily speaks of the work of Christ. The salvation of believers is the result of the Lord's sacrifice; it is by giving his life for them that he caused them to pass from death unto life. Such are the expressions of which the Apostle most frequently makes use, one might say, almost without exception, when he explains his theory of salvation by Jesus Christ. It must be admitted that this phraseology is not unknown to John; but he prefers to represent the work of the Savior as a combat against Satan. That is not an insignificant fact, or one of slight importance, for it establishes a certain relation between the Christology of John and that of the Gnostics, who allow so great a space in their systems to the struggle of Christ with the principle of evil.

I have already observed that the term *Logos* (Word of God) used in the writings of John is not found in those of Paul; it must here be added that the same thing is true of another term of the Alexandrine Jewish philosophy. I refer to the word *Paraclete* (*Paracletos*, consoler). The apostle of the Gentiles frequently speaks of the Holy Spirit and of the spirit or Christ, expressions which are certainly synonymous in his mind, and the *Paraclete* is with John also identical with the Holy Spirit. The two apostles seem also to agree in attributing to this Holy Spirit analogous functions; according to both his office is to sustain the faithful in their trials, to make them grow in faith, to fortify them against the assaults of darkness. There is further this analogy between the two apostles on this point, that they never express themselves in regard to the Holy Spirit with sufficient precision to enable one to determine definitely whether they take the Spirit for a distinct divine person, or for a spiritual influence which the Savior after his glorification communicated to his disciples. Notwithstanding these resemblances in the substance of the doctrine, the use of the term *Paraclete*, shows, it seems to me, a remarkable difference between John and Paul, and forms a new tie between the theology of the former and the Alexandrine Jewish philosophy.

THE FOURTH EVANGELIST'S IDEA OF FAITH.

With this metaphysical, transcendental theory of the person and the work of the Christ is connected an entirely mystical conception of the relations of the faithful to the Savior. Faith unites them to him by the most intimate ties; it makes them share in the life of which he is the source. They are in perfect communion with him; they dwell in Christ, and Christ

dwells in them (John vi, 56; xv, 4); they are his friends, his brethren. The Son of God has brought them into such a relation to the supersensible world, that it may be said that through him they are really in God.

Of all the emblems employed to give an idea of this close relationship, there is no one that more vividly expresses its intimacy, than that which Jesus Christ borrows from food and drink. He is made on several occasions, in the fourth Gospel, to declare it to be necessary to eat his flesh and drink his blood, signifying by this figurative expression that the soul draws its life from him, as the body derives its life from the food and drink it consumes. By this language a complete blending of the Savior and believer is indicated. He is to be one with the Christ, as the Christ is one with the Father (John xvii, 11 and 21). This union is the perfection of faith, that is, it is its final term and consummation.

It is needless to remark that the mystical union of the believer and the Savior necessarily supposes the metaphysical conception which John forms of Jesus Christ. It is only in so far as the Savior is a divine being, a form of the Deity itself, that the soul of the believer can enter into this intimate spiritual relationship with him. The ties that unite the disciple to his Master are of a nature purely moral; the Judaizers do not appear to have conceived of any others between the believer and Jesus Christ. The union here under consideration is quite different; it is in a certain sense a union of substance; it is in any event transcendent, and is wrought beyond the sphere of actual things in the limitless domain of the supersensible world. The mysticism of John then has its root in his religious metaphysics; without which it would have no existence.

I do not, however, mean to say that it was in reference to this mysticism, and in order to its support, that the speculative conception of Jesus as the Word, as a divine being, was formed. The two factors that make up the theology of John certainly sprang from one and the same development of the religious consciousness of the apostle. Time, instead of enfeebling the remembrance of the Savior in his heart, idealized it; his admiration for the master became a worship, at the same time that what was in him a sentiment of affection and devotion during the life of Jesus, was after his death transformed into a spiritual and mystical tie of souls. [The reader is not to infer from this language that M. Nicolas holds that the author of the fourth Gospel was an actual companion of Jesus; but that that author wrote as if *personating* the apostle, and from such real convictions of his own, as might have been produced by actual companionship with Jesus. He does not attribute the fourth Gospel to a veritable disciple and associate of Jesus. No actual companion of Jesus could have so idealized his master as to have identified him with the Word, or "second God" of the Alexandrine Jewish school. This Word was at best but a speculative entity, as no one knew better than the author of the fourth Gospel. But as his other master, Philo, fluctuates between the *personification* of the Word, and the attributing to it of actual personality, so does this pseudo apostle John, vacillate between an actual and metaphorical personality. A Christ who offers his flesh and blood for food, can hardly be anything else than truth *personified*. "I am the Way, the Truth, and the Life."—TRANS.]

Such in its most characteristic features is the theology of John. Must we consider it the last word of that of Paul, or as Schwegler expresses it, the ultimate phase of the development of the Christianity of Asia Minor? This opinion lacks probability. The doctrine of John originated, or at least first appeared and was first propagated, in those western districts of Asia Minor where the preaching of the Apostle of the Gentiles had met with most success. It exhibits in many of the elements of which it is composed, chiefly in its Christology, striking analogies with Paulinism. It goes beyond it in many respects, as was naturally to be expected from a system which

is the development of a previous system. In brief, the two apostles separated Christianity from Judaism and present it as the universal religion. If John has not for the family of Israel those tender recollections which Paul cannot refrain from uttering (Rom. x, 1; xi, 1-25-32), if he holds it for an irreconcilable enemy (John iii, 19; viii, 44 and 47); [which fact is of itself sufficient proof that the John of the fourth Gospel is no Palestine Jew.—*Trans.*], this difference is simply owing to difference of time. The Apostle of the Gentiles still found among the Jews hearts that were open to the Gospel; but at the close of the first century there was no longer anything in common between the Church and the Synagogue; the separation of Christianity from Judaism was thenceforward an accomplished fact.

ORIGIN OF JOHN'S THEOLOGY.

Such are some of the reasons that seem to establish a relation of filiation between the two theologies; without absolutely calling in question their force and value, I cannot refrain from considering the conceptions connected with the name of John, when taken as a whole, as an original work, at least as regards their substantial basis; I mean the idea of Jesus Christ as a divine being, and the theory of the mystical union of the believer with the Savior. There is no need to have recourse to Paulinism to explain the origin of those two doctrines. I have already indicated how they may have originated in the heart as much as in the reflections of the Apostle John. Everything tended to connect the Savior with the supersensible world; the development of Christian sentiment was bound to take this direction, and once torn away from the Jewish influences of Jerusalem, Christianity was involved in a theosophic movement which necessarily led it to form for itself an ideal and metaphysical conception of the Savior. All these different causes had had their effect upon St. Paul; why should they not have acted in analogous circumstances upon another preacher of the Gospel? The facility with which the Christology of the fourth Gospel became the general doctrine of the immense majority of the Church, in a comparatively very brief space of time, is to us one proof that mental tendencies were in that direction. In view of this fact there seems good ground to conclude that of these two hypotheses,—one which explains the formation of the theology of John by an influence from that of St. Paul, and the other which makes them alike spring from the same causes, the latter carries with it a greater probability than the former, and accords better on the one hand with the character of the writings that bear the name of John and on the other with the tendencies and the ideas of the time prevailing in most of the localities in the East, in which Christianity was first established.

The doctrine of John was presented under a form which, it appears to me, does not allow it to be regarded as the recasting of an anterior system. A theology that had proceeded entire from Paulinism, and which was its final expression, would have been overloaded—so at least it seems to me—with complex, subtle, and artificial conceptions; we have evidence of this in the epistle to the Hebrews. It would have endeavored in one way or another to supply the deficiencies of the older system, connect its different parts, and remove its contradictions. It would in a certain sense have put on a scholastic attire. There is nothing like this in the writings which bear the name of John. The ideas in them are set forth with that fresh simplicity that is peculiar to new and original conceptions. Aside from the metaphysical idea of the Savior, and the theory of the mystical union of the believer with him, all other points remain without connection, and are comparatively indeterminate and vague.

DIFFERENCES BETWEEN PAUL AND JOHN.

It must be added that beside the analogies pointed out between the theology of John and that of Paul, analogies which as I have shown, may be explained by a very different hypothesis from that of a relation of dependence and filiation, it is possible to specify remarkable differences. I shall mention but one; but it seems to me significant, inasmuch as it shows that in the very respect in which these two analogies seem in best accord, they belong in reality to two different systems. The mysticism of John is far from being identical with that of Paul. The latter falls into the category of the mystical systems that are called practical or psychological; the former, on the contrary, recalls that species of mysticism whose characteristic is essentially speculative and metaphysical. These two mysticisms are distinct; they set out from very different principles; whether they who profess them are ignorant or aware of it, they lead to conceptions which at bottom have nothing in common, although persons are frequently deceived by the use of the same terms in both. And if this were the place to enter upon a discussion of this character, it would be easy to show that by starting from the mystical point of view of John, one would arrive, as soon as an effort should be made to define ideas with precision, at doctrines which, when viewed from the mystical point of view peculiar to Paul, must needs be disavowed.

FINAL SEPARATION OF CHRISTIANITY FROM JUDAISM.

A doctrine which went beyond that of Paul in all the points that had aroused against the latter so keen an opposition on the part of the Judaizers, ought, it would seem, to have excited still more violent hostility. Nothing of the kind, however, occurred. The times were no longer the same. The fall of Jerusalem rekindled among the Jews that religious zeal which has been ever seen to acquire renewed vitality from the great calamities that have befallen them. From the date of that event they were deaf to the voice of the preachers of the Gospel? Christianity was in consequence of the same event delivered from the bonds which had previously held it in a sort of dependence upon Judaism. The progress which it was daily making in the midst of the Gentiles, inspired it at the same

time with a deeper sense of its power and destiny. Even the very persons who had previously regarded it as a new form of Mosaism, came for the most part to understand that though its roots were planted in the old covenant, it had none the less a life of its own. That was the beginning of a new era of development. Thenceforward there was no cause for surprise at the proclamation of the independence of the Christian faith and of the universality of its application.

THE JUDAIZERS NEVER ASSAIL JOHN.

One thing seems strange to me; it is that the Judaizing party, which continued to exist for a long time, although continually losing strength, should not have associated the name of John with that of the Apostle of the Gentiles, in the malevolent insinuations with which it never ceased to persecute the latter. I do not believe that in a single instance mention is made of the author of the fourth Gospel, in the Homilies of Clement or in the *Recognitions*. In the first of these two works there is related, it is true, a singular story of John the Baptist, of whose thirty disciples it is said that Simon Magnus was the first. But it is difficult to believe that the author of those productions would have confounded, either intentionally or ignorantly, the Apostle John with John the Baptist. It would not, however, be impossible; and in that case, the Apostle John would have been in the eyes of the Judaizers, the father of Gnosticism. But it is more probable, that like the Alogi, they denied the authenticity of the fourth Gospel, rather than admit that a doctrine so like that of St. Paul had been taught by an apostle, who according to tradition had enjoyed so close an intimacy with the Lord.

ORIGIN OF THE DOCTRINE OF THE TRINITY.

The theology of John had not only the advantage of escaping the bitter accusations brought against that of the apostle of the Gentiles, there was reserved for it the privilege of imparting a distinctive trait to the Christian creeds. His theory of the mystical union of the believer with the Savior was indeed abandoned. But his metaphysical conception of the person of Jesus became the starting point of the doctrine of the Trinity, and the doctrine to formulate which had constituted the principal business of the Church during several centuries, remained, right or wrong, the center as well of the faith as of the science of the Church. [A science made up apparently for the most part of egregious errors.—*Trans.*] Hence it may be affirmed that of all the books of the New Testament, there is no one that has exerted an influence more profound and far-reaching than those which bear the name of John, and which are certainly connected in some manner with that apostle. [Connected with "that apostle" exactly in the same manner that all spurious documents are connected with their reputed authors.—*Trans.*]

DEIFICATION OF JESUS.

It was in the natural course of events that this theology should triumph over all others. The idea of the Savior which is peculiar to it, was the most exalted, and consequently that which could speak most forcibly to the hearts of the faithful. It was, moreover, entailed by the entire anterior development of Christian thought; it was its final and complete expression, and therefore most satisfactory. For the Judaizing apostles, the Lord is indeed only a man, but a man who is distinguished from all others by a greater share of the gifts of God, and who fulfilled the highest function of which from the Israelitish point of view it was possible to conceive—that of the Messiah. The apostle of the Gentiles goes farther; if for him Jesus is still in a certain sense a man, in another relation he is united to God by ties so intimate, that he is in reality a divine being. This growing movement at length attains its height in the writings of John; in them the Savior is conceived as the Word of God. This conception which was thus evolved by Christian speculation, naturally could not but draw to itself the majority of Christians. Moreover, it fell in with the current of theosophic ideas toward which all religious minds were tending in that age.

On the other hand, the Christian Church could have no other foundation than the idea of the Christ. As long as it remained bound to Judaism, the notion of the Christ as Messiah was sufficient for it; the Israelitish point of view gave no further outlook. As soon as it became necessary to make the Gentiles participants in the spiritual blessings of the Christian faith, the Jewish framework became too confining; the notion of the Christ was bound to transcend the simple Messianic conception; the Christian consciousness was under the necessity of representing the head of the Church to itself, as of a different nature from that of the founders of empire. It was the privilege of the apostle who closed the career of the apostolic movement, to apprehend in its integrity the idea of the founder of the Church, and from that point of view, we may see in him one who continued the work of the apostle of the Gentiles. If Jesus Christ had been only the Messiah, Christianity would have been a sect of Judaism, or at most a new and purer form of Mosaism. If he had been but a revelator disclosing to men new truths or explaining to them those which still remained obscure, his disciples would have constituted but a school. But inasmuch as Christianity was a Church, and a universal church, that is, a common bond of all men with one another and with the supersensible world, its founder could only be that very being who created all things—the Word of God, in a certain sense God himself.

A young woman has applied for admission to Dartmouth, and her application has been referred to the trustees. It is not anticipated that she will be permitted to the privileges of the college this year.—*Traveller*

The more shame to Dartmouth that a young person seeking knowledge should be turned from New England to find it.—*Commonwealth.*

"Milton and his Times."

BY MARGARET F. BUCHANAN.

John Milton was born in London in 1608, and died in the same city in 1674. Rightly to estimate Milton we must group about him in his infancy the men and the events, which themselves the results of a preceding age, became the causes of his own, and sent a decreasing, but still palpable force, with the age which followed him.

Elizabeth was dead, and had been succeeded by James I. It was nearly a hundred years after Luther had burned a Papal bull and the Bishop of Rochester had returned the compliment by burning the works of Luther before St Paul's in London. It was ninety years after Luther had declared Muncer in Thuringia, a Protestant like himself, was inspired by the devil, and that he and his disciples should be extirpated. It was eighty years after Henry the Eighth had become head of the English church and had married his mistresses as rapidly as he executed his wives. It was seventy-five years after the burning of Anabaptists by royal orders; sixty-five years after Calvin had burned Servetus, and fifty-six years after the Book of Common Prayer had been attributed to the Holy Ghost "by the unanimous consent of the Legislature." It was fifty years after Queen Mary had restored the Catholic faith, executed Lady Jane Grey, and burned Protestants at the stake, Pope Paul at Rome signing the death warrant of Cranmer; and thirty-six years after the massacre of St. Bartholomew. For fifty years the penal laws had been in renewed force against Catholics. The persecutions of the Puritans, one of whom was Milton's father, had been carried on in the name of orthodox Protestantism, and in England, in France, in Germany and Spain, Catholics had murdered Protestants and Protestants had slain Catholics for the greater glory of God; every Christian statesman of those hundred years a Philip of Macedon, and the greatest Philip, Milton's future master, Cromwell. In such a time was John Milton born; his father a Protestant and almost a scholar; his tutor a Puritan, haunted by phantoms of his slaughtered ancestors. Milton's comeliness was remarkable when a child, and continued to his latest day; eyes large and lustrous; hair, a blonde entangled mass; in old age his feet gouty, his eyes luminous though blind. He left Cambridge when twenty years of age, already famous as a scholar; a writer of elegant Latin verse, and noted for positive conviction in religion, letters and politics.

There are three salient divisions in his history: His domestic life, his contributions to literature, both prose and poetry, and his political career. It is not best to dwell upon his marriage—upon any one of his marriages. He seems to have lacked conjugal sentiment. Before his marriage with Mary Powell he was a social conservative, believing divorce a device of the devil. He paid a thousand pounds to Mary Powell's father, an impecunious cavalier for his daughter, and her home he bore, a Catholic and a monarchist, to the poor home of a precise Presbyterian. He did not love her; like Miles Standish he was to busy for such nonsense. She was in a dungeon; she pined; she saw nobody but her husband, and heard nothing but the cries of his nephews when he flogged them for not learning their Greek lessons. He scolded her because she was good for nothing, and she undoubtedly was. He studied incessantly; she never. He had no occult brain; she had no other. In intellectual scope and power he towered like an Alp, as Macaulay says; but, as Macaulay forgets to say, like an Alp without summer sun upon its side, or a fringe of violets at its base. He was wedded to his books, and then committed bigamy by wedding a woman. She pined a month and then ran away to her father's. Milton was overwhelmed with grief and chagrin, chiefly chagrin. It was then he published his treatise on the "Doctrine and Discipline of Divorce," in which he indicates worse than Woodhullism, a fact which Mr. Theodore Tilton hastens to note in defending his own views. He says his views were John Milton's and so they were; but only while Milton's wife was away. But when he essayed to put his divorce theory into force, he opened his door one day and found Mary Powell before him on her knees. She begged his forgiveness and was forgiven. Three daughters were born of their union, who admired, respected and feared, but never loved their father. He had no sympathy for their needs, no tolerance for their jovial spirits. He taught them to pronounce mechanically French, German, Italian, Latin, Spanish, Greek and Syriac, and compelled them to read to him, without understanding a word they uttered. The result was rebellion; and when he died he disinherited and denounced them to the world. Milton and Mary Powell were never concordant. He could look back upon the years spent with her as a "Paradise Lost;" he married twice after her death, and neither experiment was a "Paradise Regained." There was, indeed, no tender side to his character. I do not quote in support of this that all the angels in his poetic creations are masculine. But I may say that St. Paul was his chief authority for free divorce, and any man who quotes St. Paul on the woman question is a dangerous man.

Milton's age and Milton's life contain a lesson which we cannot learn if we place our usual prejudices like a stone wall between us. Milton's age failed to recognize the three rights, of life, of conscience and of property, which constitute civilization. These rights were outraged, then, in the name of religion, in whose behalf yet in whose violation the foulest crimes that blot this sunny world have been committed. Happily for our American democracy, no repetition of these crimes can occur. The only danger we have to fear is the danger arising from the thrusts of prejudice. The man who would modify his ballot because of the religion of his fellow man, is unfit to

cast a ballot, and should move back three hundred years, when men had no ballots to cast and carried swords instead. What is not right to-day was not right three hundred years ago. As I deny the right of any man to come to me with a shining sword and command my acceptance of a creed my conscience rejects, so I deny that such a right existed in any age for any class, Catholic or Protestant; and there is no vehemence which I am able to apply to the execration of the one which I do not apply with equal earnestness to the condemnation of the other. The savageness, the conflict, the splendor, the malignity, the glory and the shame of John Milton should teach us that honorable respect for each other's convictions and that nobler patience with their expression; that deliberativeness of thought and luxury of charity which will enable us all, of whatever faith, to maintain our American Republic in universal peace and preserve it unto permanence!

Extract.

The creeds of Christianity affirm that there will be a re-organization, a re-animation, and a resurrection from the grave, of the animal bodies of all the men who have ever lived on earth. Neither Nature nor the Scriptures so teach or affirm. On the contrary, being in harmony here, both declare that, as man is a compound of the earthly and the heavenly, the physical and the psychical, when he has numbered his days and he falls, the invisible essential Life, the animating Soul, the Divinity that stirs within, the Spirit disrobed of its garment of flesh, the Man still, only sublimated and immortalized, albeit, stands again erect, forthwith, sentiment and subject never to a slumber of Ages in the darkness of the tomb—while the visible animal portion, having answered the purposes of the combination, disintegrates, and, in obedience to the eternal law of "dust to dust," mingles again with the elements of Earth, in their ceaseless changes in the great Laboratory of Nature. This is the Fall of Man—not with the loss of Eden, as fabled and falsified by Theology—the inevitable and ordained Adamic Fall, for which alone the Deity himself is responsible, having constituted man as he is. His law, from the beginning, written in the Constitution of the Race, demands that the genus man, the ADAM, in its quality of life on earth, shall fall—and that in its unity of spirit, it shall immediately arise and stand again, having ultimated in a glorious and endless ANASTASIS in the heavens. We must fall to the Earth—but, then, the blessed antithesis to such event—to arise and stand upright in spirit and live forever!—Dr. Horace Dresser.

Ancient and Modern Mediums.

SAMSON CONCLUDED.

BY J. C. SMITH.

"The Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." JUDGES XVI, 21.

These events followed closely the loss of hair and consequent loss of muscle, narrated in my last chapter. It appears that the Philistines, of whom he had murdered so many, were somewhat advanced in civilization. They had brass fetters, prison houses, and either grindstones or grinding-mills, or both, for they utilized their blind prisoner by setting him at work.

Samson had now probably reached about the age of fifty years, and I defy the production of proof that up to that time he had even performed one useful deed or act. But now under the goad of his captors, a very little valuable work is forced out of him. He is compelled to turn a grindstone. With that view of the subject we must conclude that the loss of hair, strength and eye-sight was the best event in the history. Had these remained, it is altogether probable that larceny, murder, incendiarism and licentiousness, would have continued his constant companions, until he was crippled by age and dissipation. All true lovers of man must say to the Philistine captors: "You made only one mistake. It was not wise to mutilate your prisoner; it was otherwise; in fact it was barbarous. But in caging the monster, and compelling him for the first time in his life to earn bread by honest labor, you did well, Philistines: please consider yourselves thanked.

But there is one fearful uncertainty even about this portion of the story. I am half afraid it is not true, for tell me, ye believers in infallibly inspired records: How could Samson turn grindstone when he was securely fettered with brass handcuffs? It is painful to allow this doubt, but it will thrust up its head. Oh, now I remember how it must have been—"Everything is possible with God." He could have made the brass bands elastic. Skeptic, you are answered; smother your doubts, they are of the devil.

We are next informed that Samson's "hair began to grow." This was an alarming fact, and I wonder that it should have escaped the notice of his jailors. The historian knew of it; why not those upon whom the length of that hair was of such paramount importance? Never was the adage that "life hangs upon a hair" so literally true as in the case of the Philistines. If that scalp could be kept shaved tolerably close, they were safe from harm and could have their grindstones turned for nothing. And knowing well the danger lurking in that marvelous hirsute covering, it is almost past belief that such intelligent men should not observe whether that hair began to increase in length or not. Beside all this, they had invested largely in money to effect his capture, and hence were liable to pecuniary as well as other losses. So incredible does the story appear to me, that after all their experience the Philistines should neglect to keep that poll shaven, that were I to find the story told in any other book, I could not believe it.

If the tale can be believed, however, the Philistines were careless or indifferent, and neglecting to take the necessary precautions against harm, assembled in vast numbers to enjoy the spectacle of Samson at work, or engaged in something they denominated "sport."

"The Lords of the Philistines"—I suppose this means "landlords"—and their tenants assembled in the prison-house in vast numbers.

"Now the house was full of men and women; and all the Lords of the Philistines were there; and there were upon the roof about three thousand men and women that beheld while Samson made sport."—JUDGES XVI, 27.

A roof that would hold three thousand men and women in such position that they could see what was going on below them, is among those triumphs of architecture which passed away with plenary inspiration in book-writing. Let us see: three thousand upon the roof, and probably three times as many in the building, for it was "full." Verily, this was either a large prison or a large story. But the most remarkable part of the story is, this vast structure was supported upon two posts, set so closely together that a man could reach around both of them at once. That porch to Solomon's temple was not so strangely made as this; even though it was said to have been over an hundred feet higher than the main building.

But let us hurry. It is time this nuisance Samson was abated. His death was very properly a suicide. He pulled the supporting pillars from the building, the roof fell with and upon the vast multitude, and all were smashed. If I have correctly appreciated this story, the most worthless object among that mass of nine thousand mutilated dead, was the carcass of the medium Samson.

Dedicating Children.

"Suffer little children to come unto me, and forbid them not," said Jesus; "for of such is the kingdom of Heaven." It was a common custom in India and Egypt, as well as among the patriarchs (of Old Testament memories) when dying, to lay their hands upon children's heads and bless them. The ceremony was impressive and beautiful. Forms are injurious only when they end in forms, or encourage cold, unfeeling display.

There are some, professing Spiritualism, who would do away with every semblance of forms—with all system and order even. Their themes are "individuality" and "spontaneity." Years, with their widening experiences, will unfold the better natures of this class, and ripen them up to the perception of the social, the orderly, and the harmonial.

Governments have forms. Banking-houses have their forms. The common school system has its forms, and the burial of the dead is not without its methods and forms. The permanence of family relations is intimately connected with forms. The ringing of the door-bell; the lifting of the hat to an acquaintance; the shaking of hands—these are all forms in civic life.

Suppose a family should dispense with forms at the dinner-table, each pitching into the nearest dish in Arab style—one sitting upon a chair, another upon a stool, a third upon a bench, a fourth reclining upon a divan, and a fifth standing upon his head, just for "individuality's" sake!

Forms and ceremonies, as means and methods to high attainments, are often serviceable and profitable. Considered in this light, we often dedicate children. It is not only a pleasant ceremony, but is emphatically a business, and the business of such parents as desire the service.

Lecturing in Detroit a few weeks since, as well as visiting our old friends, Mrs. Barnes requested us to "christen" her youngest child. There was a large party in attendance—and among them, Miss Susie Johnson, Mrs. Emma Martin, S. B. McCracken, Esq.; also, the Kings, Dotys, Randalls, Burnhams, and other prominent families. The circle after the ceremony was thrillingly interesting. Mr. McCracken read the following essay.

J. M. P.

Societary enterprises and ceremonial observances are both educational and disciplinary, and some form of ceremonial is inseparable from all societary action. All religious organizations have their peculiar ceremonials. Our political life has its ceremonials in the observance of days memorable in the political history of the country. We celebrate the changes of the seasons by festivals, and although churchian assumption may have falsely taught in that these observances have a religious significance and a relation to some dogma, which in their purity they have not and were not intended to have, we do not for that reason discard them. The period called Christmas time was primarily celebrated as the close of the year and the change of the seasons, yet churchian domination has perverted it to be a memorial of some uncertain event in religious history, and has sought to sanctify the usurpation by giving it a name representing a special form of religion, when in fact it is a period that belongs of right to universal man, whether he be Greek, Jew, or Gentile. Yet our more progressed minds do not for this reason discard the observance of the period. Our object should rather be to perpetuate it, and if possible to tear down the false gods who have usurped the place of the true ones.

A false system of religion, as we believe, has so adulterated the fountains of our social life, and interwoven itself with our social structure, that for us to discard all social observances that partake of it, would be to erase the entire social fabric, and to return society to its primary and elemental conditions. This we cannot afford to do. Let us rather take society as we find it, and seek to make it what it should be. Let us occupy the houses that the heathen have built, and consecrate them

anew to a purer faith and more rational uses. Or, if my house have been defiled by the usurper, shall I pull it down, or shall I cleanse and re-garnish it, and make it again fit for my habitation?

So, as we are accustomed to celebrate political events and changes of the seasons, do we also celebrate events in the lives of persons. The celebration of marriage, in some form, is as universal, almost, as man. And many of our people are accustomed to celebrate the recurring anniversaries of their marriage, and the tenth, twenty-fifth and fiftieth anniversaries are marked periods, designated by the relative values of the precious ones. So also do families commemorate the anniversaries of the birth of their members.

And in the change called death, we gather around the bed to commemorate the virtues of the departed and condole with the stricken ones. And because churchian assumption has said that a pure marriage can only be celebrated within the church, and because it has said that a funeral service outside the church is a mockery, shall we deny that there is such a thing as orderly marriage, and seek no higher model of conjugal union than is furnished by the lower animal creation; and shall we consign the bodies of our dead, like those of dogs, to the pool and the waste-places? Nay, nay. In marriage we recognize the existing laws of society, and I believe that a higher form of marriage than any now known, is ordained for man, and ere long to be revealed by the angels. In the disposition of the dead bodies of our friends, also, we supplement the cold formalism of the church by such practical teaching as the occasion seems to require, and by an earnest, heartfelt sympathy, while the gloom and the darkness that has heretofore enshrouded the pall is relieved by the purer light which the spiritual unfoldment has made manifest to us. It is ours, therefore, to improve upon what we find prepared to our hand, rather than to destroy it.

It is true that in the moral world we cannot measure the effect of any particular action. Yet it is in our social enterprises and ceremonials that we must look for the real value of life. Parting forms the substance, the soul of things, while the daily duties of life are but the skeleton and frame-work.

We apply the foregoing reflections to the particular occasion, and to me the very interesting occasion, on which we are here assembled. If it be proper to pay due observance to the birth of the soul into the higher life—if it be proper to celebrate the periods and the changes in the life of the individual person,—what event can be more properly celebrated than the ushering of the individual person into the first appreciable state of spiritual life? It is really such an event that we are met here at this time to recognize and celebrate. The little ceremonial only seems to give zest and interest to the occasion. Although conventionally it is called a "christening," that term, as popularly applied and understood, would be with us a misnomer. With us, until a better term be adopted, it is used technically only, to describe the dedication of a particular name to a particular child.

The worthy father in our Spiritual Israel, who is to officiate on this occasion, will choose his own form. If water be used, instead of being an ensalment to certain superstitious dogmas, it will be as a consecration to purity of life and body. So if it be a thing of individual choice to make a sign or wear an emblem of the cross, it is simply a testimonial to integrity, and of devotion to our finer convictions of right and duty, and not an admission that any one person out of the numberless thousands who have suffered upon that instrument of torture, was more divine or more sanctified than another. And again, if there be sponsors, they do not engage to train the mind of the child by the rigid parallels of a creed. But in what more worthy undertaking can we engage, and what higher or more responsible office can we assume, than that of instructing the child in all good ways, and seeking to develop and unfold the higher attributes of its being? The forms of the church, many if not most of them, are borrowed from pre-existing forms, but have been adapted by it, and adapted to its uses. We have an equal right to adapt any forms that can be made to typify a truth, and to attach to them such significance as to us may seem right and proper.

Speaking for myself alone, I can most earnestly commend all rational social enterprises and ceremonial observances, as educational and disciplinary, and as calculated to feed and cultivate the more interior and spiritual nature of man, so long as they be made typical of truths, and not the representatives of errors.

There being, with our people, so much difference of opinion on this subject, largely manifesting itself in disapproval of all ceremonial, I have felt impelled to present the foregoing considerations, not with the desire to make them authoritative, but rather as suggestions appropriate to the occasion.

I can commend likewise the sentiment which has inspired the mother of the little one, while clinging affectionately to the beauty and the poetry which embellishes her ancient faith, has availed this opportunity to have her child consecrated to those more higher and rational truths.

Female speculators in stocks are not limited to Wall street by any means. According to the *Gold Hill* (Nevada) *News*, many lovely women in that region and in San Francisco, try their luck in mining stocks. The *Chronicle* (of San Francisco) mentions a Mrs. Colt, who has made \$12,000; Mrs. Theall, who counts her gains at \$30,000; and Mrs. Cox, who is spoken of generally as having "realized quite a fortune." Some of these speculative dames, we are told, "operate upon their own sagacious judgement;" others upon the "advice of male friends who are 'on the inside' of what is going on." Well, why not? Are not the ladies accustomed to dealing in unusual figures these days?

Items Concerning Women.

There is a per capita tax on wives in Utah.

Twelve years was the age of an Illinois bride.

A social glass to which the ladies are addicted—the mirror.

Detroit women are engaged in the house painting business.

The ex-King of Naples has had two divorces, and now is after another.

The professor of "apiarian science" in the Iowa Agricultural College is a woman.

Hiccough caused the death of Mrs. Nutt, in Nashua, on the night of June 29th.

In every State in the Union except Kansas a mother has no legal control over her children.

Henrietta Hershfeldt is the name of the principal American lady dentist established in Berlin.

The petition sent to the Court of Pardons in behalf of Libbie Garrabrant is half a mile long.

Bishop Ames, of the Methodist Church considers the separate education of the sexes a relic of barbarism.

There are eleven times as many young men in the little town of Ashville, in Alabama, as there are young ladies.

The eldest daughter of Jenny Lind, Miss Virginia Goldschmidt, is reported to have inherited her mother's voice.

Mr. J. J. Lamb is preparing for the press a history of New York city from the time of Hendrik Hudson to the present day.

There is a lady fifty years old in Winton, N. C., who never heard or saw a fiddle until a few days ago. She is neither deaf nor blind.

Marguerite Dixblanc, the French servant girl who murdered her mistress in London and was sentenced to death, has been reprieved.

Miss Avonia Bonney, daughter of B. F. Bonney of Boston, has lately made a successful *debut* in Opera at the Balbo theater, in Turin, Italy.

Twenty ladies were recently dropped from the rolls of the internal revenue office, there being no money appropriated to pay their salaries.

Women with the square cut boddices are no longer allowed in Queen Victoria's drawing-room. She likes more clothes and less flesh.

Miss Babcock, daughter of the pastor of Warren Street Chapel, delivered her first sermon in that place yesterday forenoon.—*Boston Paper*.

An Indiana couple who were divorced a few months ago were again united on Thursday last, the woman paying for the license and the minister's fee.

In one of her characters Janauschek wears \$120,000 worth of diamonds, a single ring presented her by the Emperor of Austria being worth \$28,000.

Lucy Stone says if she were to seek, as a man, any employment offering at once health, recreation and travel, it would be as cook on a coasting schooner.

Mrs. Jennie Bronson, late Holbrook, accused of shooting the present Mrs. Holbrook; in New Orleans, has been admitted to bail in the sum of \$1,000.

Heard County, Ga., is prepared to testify under oath that it has heard articulate speech from the lips of an infant nine days old, the child of one Mrs. Spradlin of that ilk.

An Iowa man couldn't see his wife die; not that he didn't enjoy the sight, but he feared she would exact a promise that he would not marry again. As it is he will re—"wife."

Mrs. Lucy E. Sedley Smith has been appointed in San Francisco special administratrix of the estate of the late W. H. Sedley Smith of this city, and filed bonds in the sum of \$6,000.

A gentleman of wealth died recently in Pike County, Indiana, but before doing so willed all the proceeds of his poverty to the widows, within a radius of eight miles of his earthly residence.

Mrs. Mary Chase Barney's death at the age of 85 is announced. She was a daughter of Judge Samuel Chase, one of the Signers of the Declaration of Independence from Maryland.

M. D. Conway says that Miss Kate Field's successful after-dinner venture in London will probably have the effect of breaking down the prejudices against female post-prandial privileges.

"Olivia," of the Philadelphia Press, says: "We know whereof we speak, and therefore declare upon the faith of an honest pen that the Catacazy trouble was the mischievous work of women."

A couple in Milwaukee met last week after having been divorced two years. They were seized anew with the tender passion,

sold their divorce ticket at auction for a large sum, and were immediately remarried.

A San Francisco paper says that Matilda Heron-Byrne-Stoeppel is now there preparing to contest the will of the late H. H. Byrne, to whom she was married, and from whom she claims she was never legally divorced.

A North Adams Chinaman says he has not money enough to marry a "Melican" girl, and that the Chinese fashion of pinching feet is no more foolish than the American fashion of pinching waists. His head is level.

Pere Hyacinthe, the dissenting Catholic priest, is engaged to be married to the only daughter of Count Von Edal, a Bavarian nobleman of considerable wealth. He made the acquaintance of the lady in Rome.

Rev. Edward C. Towne, who has taken New Haven for a permanent residence, proposes to lecture next winter on "The Failure of the Woman Movement," which, we suppose, means simply his failure to have faith in it.

Rev. Mr. Thompson, of Wrentham, is suffering from the persecutions of a middle-aged woman who claims him as her affinity. She has taken rooms in the town, and forces her attentions upon him whenever opportunity offers.

One of the young ladies employed in the Treasury is a great granddaughter of a signer of the Declaration of Independence, has been engaged to three men and married a fourth, and is not yet twenty-one. She is a blonde, with lovely curly hair.

The Troy Female Seminary, founded fifty-two years ago, by Mrs. Emma Willard, the famous pioneer of female education in America, is to be closed, her successors not being able to secure funds for keeping the institution abreast with the times.

In Chickasaw county, Miss., Mr. Lorenzo Day married Miss Martha Week, upon which a local poet comments as follows:

A day is made, a week is lost,
But Time should not complain,
There'll soon be little days enough
To make the week again.

The Prince of Wales, during his late visit to Paris, paid a visit to Miss Harriett Lane, Now Mrs. Johnston, of Baltimore, the niece of the late ex-President Buchanan, who did the honors of the White House during his term of office, when the prince called there.

During a recent trial at Rockport, Mich., the judge interrupted the testimony of a lady witness, remarking that it was not relevant. The lady raised her head, and with a look made all of injured innocence, inquired: "Well, sir, am I telling this story, or are you?" The judge wilted.

D. N. Brown, a wealthy fruit-grower, near St. Joseph, Mich., offered his wife, with whom he had lived over forty years, \$16,000 to sign a bill of separation, so that he could marry the hired girl, a blushing damsel of sixteen years. Mrs. Brown thought the \$16,000 of more account than the husband, and accepted the offer.

A Mr. Tomlins of Brooklyn, N. Y., is a bad specimen of Old Capulet, as he has mutilated his daughter dangerously, because she would not reject the addresses of a respectable young doctor. If there was any necessity for armed intervention in the case, why did he not assault the gentleman and leave the lady undisturbed?

Her Majesty, the Empress Augusta has published a letter proposing the erection in this city of a number of dwelling-houses for workmen, on the plan of those erected in London by the late George Peabody. Her Majesty has received assurances from Queen Victoria and Baroness Countts, promising their active co-operation.

A servant boy of Mrs. Julian H. Dewey, of St. Albans, Vt., stole a watch, bracelets, and other valuable articles and ran off. The Sheriff, [not exhibiting sufficient alacrity in pursuing the thief, Mrs. D. pluckily started off herself, and after three days search and three hundred miles travel in her own carriage, found the rogue in Canada, and recovered] part of the purloined articles.

If we only knew what germs of calamity were often concealed in the merest trifles, our lives would be burdensome to us. Had the Rev. Mr. Thompson, of Kansas, known how sensitive Mrs. Shingledecker's lover was, he would never have kissed that lady when he went to bid her good-bye, prior to departing for a new pastoral field. He didn't know it, however, and the result was that Mrs. Shingledecker's lover imparted the information to him by the use of a hatchet. The result is that the clerical gentleman is dying, and Bond, the lover, is in prison. Both these men were counted devout Christians, members of the same church, and had been good friends.—*Boston Globe*.

If a young lady wishes a gentleman to kiss her, what papers would she mention? No Spectator, no Observer, but as many Times as you please. We wish to add that she would like it done with Dispatch, no Register or Journal kept of it, and for him not to Herald it or mention it to a Recorder or Chronicle it abroad. Her lips should be the only Repository, and the Sun should be excluded if possible. If a Messenger got it, the World would soon know it, for News is now carried by Telegraph where it was formerly done by the Courier, who was

always ready to Gazette it. In the act, the Press upon the lips should be light and the Union perfect; assuring ourselves that no Argus eye was upon us, and the only Reflector present the Mirror. Review the case as you will, no Plain Dealer in fact could be more Independent in this fast age.

Mrs. Susie Vogl, herself a correspondent, writes that among the ladies, several of whom were attached to daily newspapers, at the jubilee, were Mrs. Powers ("Shirley Dare") of the New York Commercial Advertiser and Tribune; Mrs. Briggs ("Olivia") of the Philadelphia Press; Mrs. Howard ("Howard") of the same paper; Miss Hicks ("Sophia Sparkle") of the New York Evening Mail; Miss Taylor ("Dora") of the Washington Patriot; Louise Chandler Moulton of the Tribune; Mrs. Bangs of the Northern (Montreal) Journal; Nora Perry of the Providence Journal; Sallie Joy of the Boston Post; Louisa C. Knight of the Charlestown Chronicle; also, Virginia Vaughan and Celia Logan. A lady represented a Des Moines (Iowa) paper, another the Laramie (Kansas) Journal, another a Nebraska paper. "Various other newspapers were represented at intervals during the jubilee by ladies. At the last jubilee three ladies only were present as reporters, Kate Field being one. Journalism is a good field for a woman to work in, and correspondents of the feminine gender are dangerously increasing."

English Correspondence.

MESSRS. EDITORS: I trust you will pardon the time that has elapsed since my last communication, but though I have been silent I have not been forgetful, and I now beg to make amends for my apparent negligence and hasten to lay before your readers a few items in connection with English Spiritualism.

The first and most important occurrence that has transpired during the last month has been the delivery of four lectures in St. George's Hall, Langham Place, London, by

GERALD MASSEY,

well known to the English reading public as a poet and author of no mean order. The lectures were in every way a success as the following extract from the *Medium and Daybreak* most ably testifies:

In every respect the lectures were more than a success, and eclipsed the highest anticipations of all concerned. The chief glory of the occasion culminated in the conduct of the lecturer himself, who exceeded all that could possibly be expected of him in his treatment of the subject. This is a more pleasing result than crowded houses and an overflowing treasury. It is men, not circumstances, that Spiritualists are looking for, and a true specimen has been found in Mr. Massey. Of all the literary men of the age, no one has attained such unsolicited distinction from such a small beginning. He is a literary man in the true sense of the term, because he is creative. He feeds the world's mind with new ideas and improved forms of thought. Is it not to be expected that when such a man advances into a new and unworked field, and there displays the richest characteristics of his genius, his brother *literateurs* would rally round him, and with warm, fraternal sympathy encourage one who is universally acknowledged to be an ornament to the profession?

To all of which I can most heartily say amen.

A FIERCE WARFARE

has arisen in reference to spirit photographs, and the spirit of partizanship rages high, it being asserted on the one hand that the presumed spirit photographer has (to put it mildly) been humbugging us, indeed in many instances the evidence on the above statement reduces it to a fact, yet there are not wanting adherents to the theory that Mr. Hudson (the photographer) really does take spirit photographs, to which supposition I am certainly inclined to give credence to. The discussion and inquiry that has arisen out of the matter has been the means of inciting several private individuals to experiment for themselves, and the result has been in several instances the development of *bona fide* spirit photograph. Out of chaos cometh order, out of error cometh truth.

I have been alternately pained and amused at the Slade, Wilson, and R. P. Journal controversy that has been proceeding in your columns for some time past; amused to think that Dr. Slade's well earned reputation should be thought to have been in danger from the obviously slanderous and designing statements originated and promulgated by Mrs. Case, and pained to think those doughty champions and friends of mediums, the editor of the R. P. Journal, and their *confreres*, should have proved their right to the title of defenders of the faith by so liberally and unanimously abusing and villifying one who is in every way worthy of the firmest support, but I should think that the well merited drubbing they received at the hands of A. A. Wheelock, in your issue of June 8, will have taught them that the mud business is a bad speculation to them and all of that ilk. I can only say in the concluding words used by the judge in pronouncing the death penalty, "The Lord have mercy on their souls."

Since my last epistle, I, under the advice of my spirit guides, made a

MONTH'S TOUR

through several large provincial towns, delivering addresses in the trance, thereby inaugurating a new era in the propogations of our glorious philosophy in England; and I am happy to say I have achieved an unqualified success in every particular, and had I have had a longer time at my disposal, I could have fully occupied it, so eagerly were my services taken up.

My first point of action was at Liverpool, on behalf of the Psychological Society of that town, where a public meeting was held on Sunday evening, May 12, in the large dining-hall belonging to our excellent friend, Mrs. Spring. This good soul has placed the above hall at the service of the Liverpool Spiritualists free of cost—an act that is as welcome to our friends as it is generous on the part of the owner of the hall. A numerous and highly-intelligent audience assembled, and by the sympathy evinced manifested a keen appreciation of the philoso-

play of Spiritualism. I held four private seances in the town—one on entirely new ground; and as every one of them was crammed as full as the rooms could hold, I think the Liverpool Spiritualists have great cause for satisfaction, for there is a decided improvement in every direction. The success of the movement is materially assisted by the labors of the secretary of the Society (Mr. Banks), and by the efficient co-operation of Messrs. Chapman, Wood, Meredith, and others; but as all concerned labor so well, it is almost unfair to mention names.

From Liverpool I went to Manchester, where two meetings were held—one on Sunday and the other on Monday evening, in the Temperance Hall, Chorlton-on-Medlock. The friends in this town hold two meetings every Sunday, and are ministered to by the spirits through two very good trance-mediums. I had the pleasure of visiting the gentlemen who was present when Mrs. Guppy was brought to the seance at Herne and Williams's, and hearing the whole account from his own lips of that and other manifestations that were under test conditions, and equally as wonderful, occurring in the presence of the above mediums.

From Manchester to Halifax was my next journey, and when I arrived in Yorkshire I began to realize what Spiritualism really could effect. If any of our readers want to see Spiritualism done as it ought to be, let them go into Yorkshire. There, a trained choir is a permanent reality, united operation a firm fact, and brotherly love the universal watchword; and when, as was the case at Halifax, we can get audiences of four hundred and seven hundred respectively, I think we are justified in styling ours a living philosophy. During my stay I visited Huddersfield, and though there are at present no public meetings, I understand that steps are being taken to institute some.

My next point was Birmingham, where two meetings were held on Sunday, June 2, to excellent audiences. Our friends in Birmingham do not appear to make much headway publicly, their efforts being chiefly in private. From there I went to Leicester, where I held two meetings; at the evening one (which was crowded) a gentleman (?) proposed an amendment to a vote of thanks, to the effect that I was not entranced. The audience carried it. Galileo and the priests over again! My last scene of action was Loughborough, a small town considerably in need of Spiritualism and the School Board. A full meeting was held in the evening, which turned out a success.

The conclusion I arrive at is that Spiritualism is making decided progress, for the interest manifested was enormous, and the many eager questioners I had to meet after the meetings were over tells plainly that the people want Spiritualism.

In the course of the next fortnight, I leave England for France, to enjoy a month's rest (which I greatly need) in that smiling land of balmy breezes, vineyards, vice and revolutions. During my stay in the capital I shall use my best endeavors to collect as many spiritualistic items as I am able, which I will embody in my next letter. Trusting that I have not trespassed too much upon your valuable space, I will now conclude with kind regards and fraternal wishes to all your readers from yours for the truth.

J. J. MORSE.
Progressive Library and Spiritual Institution, 15 Southampton Row, Holborn, London, England.

California Correspondence.

MR. A. A. WHELOCK: A Pagan proverb says, "A woman's word is as the idle wind." Do you think it is true in my case? I promised your readers letters from the sunset-land. You shall have them yet. But the past month has brought unlooked for cares. My co-worker and strong-hearted friend, Miss A. W. Baker, has fainted by the way. For some weeks she has been stoutly contending for a foothold upon the earth. I hope she will win in this hard battle. So you see my time has been gladly given to my friend. If a few thorns have sprung in our way, the roses have concealed the thorns. We do not feel that we are aliens or strangers in this city. Good souls keep strong our faith in men, women, and little children.

I have been speaking here on Sunday evenings. The Spiritualists have organized a society called "The San Francisco Spiritualists' Union." The following persons were appointed officers for the ensuing year: President, Albert Kendrick; Vice President, Pauline J. Roberts; Recording Secretary, G. W. Lewis; Corresponding Secretary, Lowena Matthews; Treasurer, John Wright; Trustees, George Whitney, Judge A. M. Crane, and Mrs. Lena Clark.

The meetings are large, and the Society seems in a fair way to become a shining light. There are several good speakers in the city, and it is expected that a good Eastern speaker will accept an invitation to speak here.

That is not all. A new Lyceum has been organized. W. M. Rider is Conductor, and Miss Lizzie Saul, Guardian. No better persons can be found for the places. The other officers and leaders are well chosen. I mistake if this Lyceum dies for lack of worthy workers.

Our old friends, W. M. and Pet Anderson, are in Oakland (over the Bay). They are busy doing the angel's work. They have made some splendid pictures; but, I regret to say, they have not always been fairly compensated for their work. Do those who love our holy faith know that the only lasting treasures are found in honest dealing?

Mrs. Francis Rose MacKinley, of New York, is here. She delivered an address at Dashaway Hall, before the American Section, No. 2, International Association, on the Principles of the Internationalists, whom she termed the Communists of America. Some fear that she will say something that will shock delicate ears; but her speech before the Internationalists

was the finest thing that I have heard in San Francisco. She set indolence to twinging by saying: "There is not an idle atom in the Universe; the nearest approach to it is an idle piece of humanity that consumes and does not produce."

The Pacific Slope Woman Suffrage Convention for 1872 has just closed a four days' session in this city. Mrs. Emily Pitts-Stevens, editor of the *Pioneer*, was President, Mrs. Ada Foye and Mrs. Lena Clark, Secretaries, and Mrs. Mary F. Snow, Treasurer.

Many good things were said, and on the whole a grand work has been done by the meeting; but I wish, in all our conventions, less time could be given to persons and more to principles. If Mrs. John Smith is not so holy as I am, what of it? It is her misfortune and my good luck. Shall I go before the public and proclaim my virtue, and pick Mrs. Smith to tatters? Forbid it, oh, decency!

My sheet is full, so let me just say I expect to sail on the 6th instant, for my own cottage by the sea, in National City, San Diego Co., Cal. Will my friends let me hear from them then?

Truly,
H. F. M. BROWN.
SAN FRANCISCO, Cal., July 4, 1872.

Congress of Workingmen.

In the N. Y. *Herald*, of July 15, is an extended account of the First Congress of the American Confederation of the International Workingmen's Association, wherein twenty-three sections were represented. Among other important business matter transacted, was the adoption of an elaborate Plan of Organization, the appointment of those to constitute the Federal Council for the current year, and the election of William West, Harriet B. Burton and Isaac Khen as delegates to the Universal Congress, to be held in September next, in Europe.

Also the following declaration of principles was adopted.

That the emancipation of the working classes must be accomplished by the working classes themselves; that the struggle for the emancipation of the working classes means not a struggle for class privileges and monopolies, but for equal rights and duties, and the abolition of all class rule.

That the economical subjection of the man of labor to the monopolizer of the means of labor—that is, the sources of life—lies at the bottom of servitude in all its forms, of all social misery, mental despotism and political dependence.

That the economical emancipation of the working class is therefore the great end to which every political movement ought to be subordinate as a means.

That all efforts aiming at that great end have hitherto failed from the want of solidarity between the manifold divisions of labor in each country, and from the absence of a fraternal bond of union between the working classes of different countries.

That the emancipation of labor is neither a local nor a national, but a social problem, embracing all countries in which modern society exists, and depending for its solution on the concurrence—practical and theoretical—of the most advanced countries.

That the present revival of the working classes in the most industrious countries of Europe and America, while it raises a new hope, gives solemn warning against a relapse into the old errors, and calls for the immediate combination of still disconnected movements.

For these reasons we do now, in Congress assembled, declare ourselves to be "The American Confederation of the International Workingmen's Association," and while proclaiming ourselves to be in harmony with the working people of the world, we reserve to ourselves the right to regulate this branch of the International Workingmen's Association without dictation from the General Council, at London, England, except so far as its decrees may be consistent with the orders of the General (or Universal) Congresses of the association, in which we may be represented as from time to time they may be held, and we hereby proclaim the following

PLATFORM.

First—The total abolition of all class rule and all class privileges.

Second—Complete political and social equality for all, without distinction of sex, creed, color, or condition.

Third—Nationalization of the land and of all the instruments of product.

By which it is understood that the State shall as speedily as possible, without harm to any one, assume possession of the lands and the labor-saving machinery which have been alienated from the people, and thus be enabled to accord employment to all who may need it.

Fourth—A reduction of the hours of labor, so as to allow more time for improvement and recreation.

Fifth—Education to be undertaken by the State; to be obligatory, gratuitous, secular, scientific and professional.

Sixth—The subject of religion to be ignored by the association; no religious differences or creeds to be recognized.

Seventh—The abolition of standing armies, as being provocative to war, and hostility to war itself, as being destructive to the best interests of mankind.

Eighth—Money to be issued by the government only, to be a legal tender and to bear no interest.

Ninth—The adoption of the principle of associative production, with a view to the complete supersession of the present system of capitalistic production.

Tenth—Laws to be submitted to the people for their approval or rejection.

The International Workingmen's Association.

All persons desiring to become members of, or to form sections, and trades unions or societies wishing to affiliate with the International Workingmen's Association, can procure all the necessary information and documents by addressing the regular officers of the Federal Council of North America, as follows:

English Corresponding Secretary, John T. Elliot, 208 Fifth street, New York.

German Corresponding Secretary, Franc S. Bertrand, 214½ Broome street, New York.

French Corresponding Secretary, B. Laugrand, 335 Fourth avenue, New York.

Spanish Corresponding Secretary, Majin Janer, 112 Lexington avenue, Brooklyn.

Italian Corresponding Secretary, Antonio Brumi, 621 East Twelfth street, New York.

Lecturers Co-Operation.

Numerous letters are being received in response to the proposition, all favoring the movement, and approving the purpose and plan so far as expressed in the circular. These letters have not been personally answered, on receipt, because they could not be. The object was to ascertain whether there are sufficient elements ready for such a combination. The circular has developed the fact that there is an earnest desire on the part of many lecturers to give to subjects a more thorough analysis, and if possible a more practical direction. Extracts from these letters will be hereafter given which will express the views and feelings of the writers, showing that there is a strong desire on the part of many of our reform lecturers to systematize and practicalize the work they are doing. To do this they find that there must be consultation and education on the part of the teachers, as well as the pupils. Their work is now fragmentary, desultory, without plan, and almost without clearly defined purpose. They say we are heartily sick of the "supersensuous method—we want something more human, more practical—we work and work, and it don't seem to amount to anything."

Sufficient having been developed from the lecturers to show that they are ready for the movement, one thing more is necessary to complete the work; that is the co-operation of Societies employing speakers. All who have any fellow feeling for the success of this enterprise are requested to refer to the circular—to examine it carefully—to consider the subjects presented as specimens—to suggest others, if any they have—and to say whether they will aid the movement. Without their hearty co-operation no success can be had.

The question of co-operation is one with which both parties must deal. Numbers and ability to pay enter as elements into our calculations. The strong should bear the burdens of the weak. Society is organized on this principle. Reformers more than any others are required to recognize it. The plan of this Bureau is not only to equalize compensation, but to equalize the benefits of this method of public education. It contemplates missionary work to the extent of its means. It can do nothing without the hearty support of the rank and file of the army of progress. From these we are now ready to hear.

Grave responsibilities are upon us. Churches, parties, States, and even society itself seem to be disintegrating. We have an abundance of destructiveness and analysis, but construction seems deficient. Out of the coming chaos we must build a new order of things. Political economy—moral science—social science—medical science, we have none. The true architect has plans, specifications and materials. We build without these. Shall we continue to drift with the currents, or shall we guide those currents to definite results? What we need to-day is education in the practical duties and responsibilities of life more than theories of the life to come. We shall have plenty of time, when we get there to study the science of the higher life. Meantime there is the gospel of bread and butter addressed to the human stomach, on the material plane, which challenges the attention of all true reformers, until the millions of poor who are robbed by our false systems, of the commonest of the blessings of life, shall be released from that slavery of actual want, which crushes out aspiration, and forbids progress, and let all the world say, Amen.

JOHN B. WOLFF, Sec.,

510 Pearl Street, New York City.

Principles and Platform of the Internationalists.

1st. The total abolition of all grants and privileges to classes and monopolies.

2nd. A reduction of the hours of toil, so that every able-bodied adult may perform a just share of the work required by the Society.

3d. The issuing of currency by the Government alone, to be a legal tender and bear no interest.

4th. Nationalization of Land and the implements of Labor, Railroads, Canals, Gas Works, Telegraphs, Expresses, &c., and the organization of every department of production and distribution; supplying the necessities of life at cost, and guaranteeing direct employment to the people, on the basis of equal compensation; thus superseding the fraudulent system of contracts furnishing a remedy for strikes and dealing a death-blow to monopolies.

5th. Officials to receive their commissions direct from the people, thereby abolishing the corrupt system, Executive appointment; and the names of competent applicants for Government employment to be drawn by lot from a wheel.

6th. Every facility for the acquisition of useful secular knowledge, to be guaranteed by the Government, and free to all.

7th. Complete Political and Social Equality to all, without regard to nationality, sex or condition.

8th. The abolition of standing armies, as provocative of war.

9th. No interference with, or preference for religious opinions.

10th. The right of the living generation to an equal inheritance of the products of past generations.

11th. Special privileges, grants and class laws being abolished, and the interests of the people united, but few general laws would be required; and in order to prevent centralization of power and monopoly on the part of Government officials, law of the Referendum must be established, whereby the people shall be convened semi-annually to ratify or reject the acts of their public agents.

Life's To-morrow.

KY MRS. M. A. CAMPBELL.

In mystic reverie deep
Within the haunted chambers of my soul,
Weird with the echoes of joy and sorrow,
Intense with coming sleep
Engendered by their rhythmic, billowy roll,
I cried, "Oh, Heaven, tell me of this life's to-morrow!"

To-day is wondrous fair;
Bright with the bounties of the All Father's love,
With infinite possibilities of adorning;
But oh, that so full of care!
Each restive spirit roams like Noah's dove
For some green leaf or a safe morning.

Some full-contenting day,
Where love, and truth, and justice, all are done.
Where life is one high, growing, grand endeavor;
Where the dearest safely stay—
Each wakening the best of every one—
And no poor erring souls, from souls dis sever.

E'en as I pleading prayed,
Within my soul's deep recesses bounded—
Soft to my side stole a luminous, arisen angel;
In love's sweet light arrayed;
In truth and justice fully rounded,
With wisdom bright, as heaven's true evangel.

Ah! then I surely knew
The psychic motor of my earnest thought
Had cleft the height of his serene abiding;
True thought to true thought true.
With full responses to my prayers had sought
The haunted chambers of its secret hiding.

"Straight from the dawning light,
Of the to-morrow of earth-life," he said,
"I haste to answer all your true soul's seeking,
Fear not the shadowy night—
Nor shrink from darkest change with chilling dread;
For 'tis but the earth-bonds of Nature breaking."

The quarry of to-day,
Imperfect blocks, life's discipline transforms
To rarest statues of living glory;
And life's to-morrow may
Rise fair and bright from these refining storms
If wisely written, be our earth-life story.

Then, as the chisel falls
Be gladly patient, bravely firm and true,
Each torturing blow obeys a wise design;
The God within you calls
For the last, sharpest stroke, which brings to view
The saintly loveliness of the Diviner.

Phenomenal.

MARRIAGE, OR MATING, IN SPIRIT-LIFE.

The following singular communications were handed to us by Mr. Underhill of Brooklyn, the Father of the Spirit, Mary Eliza Underhill, who communicates to him through the medium powers of Mrs. Burton of New York.

It would seem from the testimony of these Spirits,—Mary Eliza, and Henry—that the Orthodox teaching—of the other world—that "they neither marry nor are given in marriage, but are like the angels in heaven"—is no nearer the truth than the rest of their senseless dogmatizing.

Mr. Underhill assured us that his daughter passed to spirit-life while he was living in Utica, N. Y., in 1846, in the 14th year of her age. Hence she was never married in earth-life.

The first message received by him from his daughter, by Mrs. Burton, was in 1871. Mrs. B. was an utter stranger—did not know aught of him or his family.

The following communication was the eighth received. It is peculiar and significant, inasmuch as coming in the form of satisfactory test to him, (the full name of his spirit child being given by a stranger) the communications purport to give testimony upon a very delicate and blind subject to the world generally, namely: Suppose the spiritual theory of future existence to be true, what are the real relations of that existence in regard to single and married life there, there often being many curious and conflicting complications in those relations here, previous to experience there!

It is a mooted question and we give these letters to awaken thought in that direction if no more. A. A. W.

LETTERS FROM SPIRIT DAUGHTER AND HUSBAND.

MY DEAR FATHER: I am as much pleased to have you where I can talk to you as a little child would be who comes again to its mother after a long separation, when hunger and fear oppressed it. I am not oppressed by any strain or trouble, and am doubly anxious to have you closer to me. I can receive from your mind things that will learn me, and I can, in return, teach you, and give you elements which you have not in your temperamental, organic, or physical nature. I sometimes wonder if you are sensible of my presence, and I cannot at all times read your mind, but I can at all times impress the medium to give you my mind, and as far as she is able to construe our significant speech, signs and peculiar phraseology, she transfers my thoughts to you. God bless you, dear father! You have been patient and an humble watcher at the feet of divine inspirers, who will not forget the favor conferred; but will, with their utmost efforts, control their actions to suit your purposes.

There are others besides myself and your own particular circle of kin who take interest in you. One is the Pain, of whom the world talks so loudly; he comes to you, and before a great while he promised me to give this medium something especial.

I will not let your spirit grow deaf and dumb for want of exercise, but will keep it alive and awake with the double touches of love and interest. I will inspire you with compound interest in all that pertains to the elevation and glorious truths, and revelation, which we of a high school can impart.

Do not give yourself trouble about the burden which a single and lonely life involves, but be assured that there is company enough who keep your society if your eyes could be unlocked to see them. We are anxious to see that those who seek shall find, and to those who are anxiously enquiring, we are willing to open the book of our knowledge that they may read from its pages.

Father, I went to you last night and kissed you, and covered your eyes with my hands. You did not see me, but I saw you. There are three others who go with me to you. There are two who are especially attracted whom you never saw in life on the earth. One is the physical physician, the other two I will not tell you yet,

Father, I have withheld one secret from you. That is, my life is linked with another. I am mated. I am matched. I am suited. I am satisfied. He fills my whole emotional, affectional and spiritual nature, and I need no more than what he can bestow in loving, warm, and appreciated gleams, shed from his positive head and strong temperament. We live like the sun and the atmosphere: one lightened, rarified, characterized by the other. We operate like the stars: together we shine, and shine, and reflect, one to and upon the other, until we are wrapped up in a blaze of light, which gathers in us all we need, all we desire, and all that can attract others to us.

We are assuming no airs, make no pretensions, when we declare that we are beautiful and happy, and are approved in our sphere. One of us will not go far without the other, and yet we are as free as either star in yon sidereal heaven is one from the other. Nothing that is forced could be consistent with our plane of happiness, and no love is real, which comes not by the native demand of Nature's right.

I will simply tell you that he was here when I came, and has been associated with me for months. I must not neglect to say that we go continually forward, and towards the divine, and we will never retrograde, but unite our combined and individual attributes, until the focus creates and culminates in divinity itself. We appreciate our talents, and cultivate them to their highest possibilities. We are glad at morning, and all day long.

I have a house to which I woo my Henry, and he has a house to which he woos me, and as each is independent, each respects the other, and yet, dear father, we love, we love, we love so well.

Father, do not think that because the peculiar love which none but husbands should claim is given away that the child-love is not so strong. It is strong and holy, and fills its own peculiar place and claim. I am the daughter though I am the wife. Be sure to care for your body on earth, for as it is treated the spirit will be in better train to cope with high truths, serious philosophy and spiritual reasoning. Be sure to have your nature and demands filled up. Do not get afloat on the current of life without rudder or mast; but strike anchor where the waves are surest and safest. I go now. I am always faithful, always affectionate; dutiful to myself I must be, and in the fulfillment of my own interior intuitions I fulfill the law of filial obedience.

There has come to me a dream,
Which like a prophecy must seem,
For it is real, and yet, it is not seen,
It beckons from the future—yet has been

It is that you may once again
Be mated, that a rich, glad strain
May fill your harp, your spirit reach,
While angels come beside and teach.

Dear father, this is merely a dream, a hint of something glad, bright, beautiful, glorious, which shall come into your earth-life yet. Your empty days, your lonely nights shall be filled, clothed, nourished, nurtured and tended with that which we angels know, is best and richest which mortal man can have, the love of a true heart. I am your affectionate daughter.

MARY E. UNDERHILL.

HENRY'S FIRST MESSAGE.

MY DEAR FATHER-IN-LAW: I am capable of the emotions of gratitude, although I was never the recipient of any especial favor from your positive will. I am grateful to you for ever having had a daughter, who is now filling up the correspondence of my dual existence. She is all that suits me, and let me assure you that I am no egotist when I say I am capable of suiting her finest tastes and desires, and that my own life is not only harmonized, clothed and fed by her, but that her life is likewise beautified, her elemental usefulness established by my associations with her. I grasp your hand cordially, frankly, in the warm clasp of firm friendship, and of brotherly love, as well as veneration and dutiful respect of a son. I love all that can gain command of the affections of my mate, and as we are one continuous circle, she and I, of combined interests, of harmony, of love, of interior affection, we must, necessarily, incline each one to what in earth-life was near and dear to the other. She holds the fine principles of filial love, and was great in affection and modesty, which are essential attributes and elements in progression, in our spheres.

I am certainly proud of my own mate, and am obliged to obey the law of attraction and cling to her. I greet all of her friends, and am willing to answer to any demands made upon me, and if they use the magnetic current clearly they can converse with me through this medium.

Louisa introduced me to-day, and Elizabeth is my escort. I was named Henry Mortimer Lewis; I was born in St. Louis, and died in Louisiana. I am Henry now, according to your

understanding, but had a name given me when I reached my spiritual plane; and it is, as St. Paul said, not lawful to attempt to repeat it to your people on your plane, which means that it is sacred and is too fine to be translated to suit material comprehension.

I give my Mary's love, and with thanks to the medium, and grateful regards to you, subscribe myself yours truly.

HENRY.

Manifestations at Dr. Slade's.

A gentleman from Texas, while sitting at the table in Dr. Slade's room, felt something fumbling about his vest pocket, and then felt something put in his hand, and on looking found that his watch had been unfastened from his chain and put into his hand.

Quite recently a French gentleman—member of the French Legation to this country—had a sitting with Dr. Slade, when the furniture moved about the room so violently, without visible contact with any one, that he became frightened, and abandoned the exercises on account of his fright. Probably the spirit of some "Red Republican" wanted to make himself recognized.

A gentleman in this city, of intelligence and culture, is having sittings with Dr. Slade, receiving extensive writing on slates—two slates being covered on one side at one sitting, which he takes to his home and copies off what is written thereon. Often the slate is filled without concluding a sentence; and even in the middle of a sentence do these invisible writers stop, the gentleman taking them home to copy; and when bringing them back, the subject will be continued with the necessary words to complete the unfinished sentence. This is marvellous indeed, when we are assured that this writing is done partly with the slate held by this gentleman, and part of it while the slate is lying on the table in full view and he holding Dr. Slade by both hands.

Spiritualism.

FROM ONE OF THE WEAK-MINDED.

To the Editor of the Enquirer:

The Spiritualistic Conference meeting at Thoms' Hall yesterday morning proved very interesting, so at least says Mr. G. W. Kates, who sends us a copy of his remarks—"principally in reference to spirit manifestations." Several persons gave accounts of spirit manifestations which they had witnessed or thought they had witnessed. These accounts were chiefly recitals of "manifestations" exposed a thousand times as the result of bare-faced fraud, and to be exposed ten times that often again before weak-minded people will cease to believe they see in the words of a charlatan, spoken through a trumpet by the "Davenport," doings more or less effective, or in mysterious rappings and writings the works of "influences" supernatural. *Enquirer of Monday, May 27.*

The writer of the above is not well posted. Had he been present on the occasion referred to he might have heard some interesting remarks on the geology of the Ohio Valley, and have seen a large collection of beautiful and interesting specimens, in the formation of which took something over six thousand years.

He would also have heard a somewhat lengthy notice of the "Report of the London Dialectical Society on the Phenomena of Spiritualism." This Society, organized for purely scientific investigations, three years ago appointed a committee of thirty-four of its ablest and most critical members to examine into and report on the alleged phenomena of Spiritualism. The Committee, in the course of eighteen months, attended some fifty seances, held principally at their own private houses, and received testimony from a large number of the strongest minds in England, *pro* and *con.*, particularly of those who had written or spoken against the spiritual origin of such phenomena. The "Report" has been printed in a book of over four hundred pages, and the Committee remark, in summing up, that the phenomena "were produced without the aid, so far as we could discover, of any muscular action, or any mechanical contrivance." When was ever a twenty-four-year-old religion subjected to such severe and critical tests?

But we have yet no half-dozen tall steeple churches. Most Spiritualists believe they can accomplish more by remaining within the old organization, but the tall steeple churches are coming. Vesuvius breaks forth once in a century.

The Unitarians of New England were an insignificant, despised sect, until one Sunday morning the so-called orthodox Congregationalists waked up and found they had but one place of worship left in the city of Boston, the "old South." The previous week had been "election week," and those interested experienced the truth of the proverb, "There is but a step between poverty and riches."

Mr. Editor, are you aware that every fourth intelligent-looking man you meet in the streets of Cincinnati is a Spiritualist, and, consequently, that every fourth reader of your paper is simply amused at such trifling flings as the above? If you do not believe this, send out one of your reporters on an "interviewing" tour, and your paper will assume a new and unlooked-for interest.

"Before weak-minded people will cease to believe." That is rich. Will you consent to publish, in one issue of your paper, the names of literary and scientific men who have examined and believed in these (miscalled) "supernatural influences?"

ONE OF THE WEAK-MINDED.

—Cincinnati Enquirer, June 1.

VOICES OF CORRESPONDENTS.

HARWICH, Mass.—B. R. writes:

You will find enclosed \$2.50 as pay for THE AMERICAN SPIRITUALIST, which, whenever it comes finds a ready welcome and an earnest reader.

Some say "what is the use to trouble yourself about the other world; one world at a time; do well now in this life and let the future take care of itself." I don't mean to "trouble" myself much about it, but then, 'tis not pleasant to "take a leap into the dark;" and since my angel wife has passed from my sight I feel that she would "be all the world to me" to meet and be with her again.

ITHACA, N. Y.—Mrs. L. A. writes:

MR. A. A. WHEELOCK: Please find enclosed \$2.50 for subscription to THE AMERICAN SPIRITUALIST for one year.

As one among Dr. Slade's many friends, I warmly appreciate your faithful and noble defence of him against all who ignorantly or maliciously attack him, seeking to throw discredit on his mediumship.

Not only his personal friends, but all who desire to see justice done to those thorough whose peculiar powers, we receive all that Spiritualism has to give, should support your paper, even if it were not, in itself as full of interest to those who care for the truth it disseminates.

Differing, as I do, with you on some of those questions which every earnest thinker must strive to answer conscientiously for him or her self,—as to the way of escape from evils, very easy to see, and very difficult to deal with. I still, for the sake of that great central truth which gives to your paper its name and its spirit, heartily wish it and you God speed, hoping that as its editor you may meet with continued and ever increasing success.

VINELAND, N. J.—H. W. W. writes:

The blue stamp on my last paper tells me if I would have THE AMERICAN SPIRITUALIST another year, and a clear conscience, I must send you \$2.50 without delay. So please find enclosed that amount to renew my subscription.

The friends of Progress celebrated the 4th of July at Plum Street Hall, by an oration in the forenoon, by Rev. Wm. Pittenger, Pastor of the M. E. church in this place. His address was un-sectarian, and broad enough for all. In the afternoon they had a dinner, also remarks by different persons. If "variety is the spice of life," this must have been a very *spicy* time, for there were remarks by persons of wide difference in opinion, both in politics and religion. In the evening they had literary exercises, and dancing, together with some splendid fireworks by nature, it being the occasion of a tremendous thunder shower.

Let me say a word about our Lyceum. We have decided by an overwhelming majority to have no vacation during the hot weather, not for our comfort personally, but for the good of the cause, and as Bro. Starbuck of the Troy Lyceum says, "so the lambs won't stray to the wolf's dens. Our members keep up first-rate. We shall continue to work right on if it is hot.

Dr. James Jennings says:

I have been afflicted with rheumatism for seven years, suffering at times intense pain. I had lost all hope of getting better; this life was fast becoming as a blank. On hearing of Dr. R. P. Fellows, the healer, and the startling cures he had perfected, I called on him, and must confess with very little faith of receiving the slightest benefit whatever. After the first treatment, I noticed a decided change in my system; and now, after the second operation, I am perfectly relieved. All pain has disappeared; I can throw my arm about and jump in and out of a wagon with ease that I haven't experienced for a long time. My wife, Mrs. Mary Jennings, has also received benefit from the same source. I can be consulted at any time, either by letter or in person.

TEXAS.—Dr. McFall writes:

I am getting prepared for the reception and treatment of patients suffering with chronic diseases.

Having served for more than three years on the Medical Staff during the late war, and a private of some ten years. I have a large acquaintance throughout the State professionally, and enjoy a good share of public confidence in my profession. In order to keep fully up with the progress of the age, I desire the services of a magnetic physician. If you know of any such, or meet them in your travels who would like to extend the sphere of their usefulness by a visit to this State, they can find such time and a situation both useful and pleasant, by communicating with me.

I will be prepared to take patients by the close of the present year to an extent commensurate with the demands.

With the services of a good magnetic physician, I feel confident of being able to build up an institution of much usefulness to the country, and remunerative to its proprietor, and one that will command the confidence of the country generally.

I shall be happy to communicate with such as may desire to embark in such an enterprise, would gladly have them visit me and see for themselves. Address, Prairie Home, Montgomery County, Texas.

UTICA, N. Y.—Mrs. M. A. Campbell writes of matters spiritual in that city:

The Quarterly Convention of the New York Central Association of Spiritualists, held here in May last, of which you were

a master spirit, and our friend Cephas, a bright particular star, is proving an astonishingly prolific vine of indomitable Bro. Beal's planting. What do you think of its having already three vigorous shoots, all alive, resolute, and aggressive? One representing the healing department, holding weekly meetings, (Thursday evening) at Morgan's Hall, under the leadership and for the benefit of Dr. Parmiter of Oswego. Another, more private but not less zealous and enthusiastic, kept all aglow by wide awake little sister Horton, for the development of dark circle physical manifestations, and the third holding Sunday afternoon sessions for lectures and discussions at the Opera House, through the very generous kindness of Mr. Forrester, the present lessee of the same—that the theology and philosophy of our faith may in some degree keep pace with the phenomena. Each one consciously or unconsciously, intentionally or otherwise, aiding the spirit-world to do its desired work by a continuous agitation of this chosen topic, and the edifying effects of sharp criticisms. The (not always) invisibles are very subtle in their devices to sift, scour, and discipline their chosen instruments, and competition and antagonisms are needful elements to keep up the foam and the sparkle. Anything but the dull dead level of acquiescing indifference. Bro. Lowell (who sells liberal literature) reports a much greater call for spiritual papers than before. Some of the clergy, even, are quite kindly disposed, and have been represented by themselves or families at each of our two months series of lectures. Ilion and Mohawek also, have been reached by the contagion, and I have lectured and held circles there when disengaged, with a standing invitation to continue so to do.

Extract.

The constant falling around us of friends and neighbors into the embrace of death, can not fail to arrest attention and lead to the inquiry, "If a man die shall he live again?" and if yea be the response, the further interrogations of, when? and where? and how? The present happiness or misery of millions is affected by the answers given to these questions. A stupid Theology has ever been ready with its absurd answers, however much in conflict with the instincts and teachings of Nature they may be. It is not necessary to detail at length, in this place, its gloomy doctrines, but only to dwell for a space on one of them—to wit, *Death and the Resurrection*—better and more truly and philosophically phrased, *The Fall and Reconstruction of Man*—natural and necessary processes in his being, which need not cast gloom nor melancholy apprehension over the journey of life. The passage of scripture before us (I Cor. xv, 20, 55), in its truer translation inspires other and better and more cheerful views than those held by the churches. It is the same appealed to by them as applicable to the solution of the foregoing questions, but with how little consolatory assurance! Besides, as printed for the people, in the authorized version, and as interpreted by Theology, it is a mighty prop to sustain the story of the fall of Adam.

It is always read at the funerals of a large class of Churchmen; leaving the impression on the less intelligent and thoughtless hearer, that the spiritless, defunct body, consigned to the earth, is *soon* in some such sense as will warrant the expectation of its springing forth from the ground at a future period, a spiritualized and living one—and conveying to his mind the idea that the law which governs in the sowing and the germination of grains, applies also to the burial of animal bodies and their resurrection, in the case of men. Nor is there a passage, perhaps, in the entire New Testament, more mischievously erroneous in its rendering into English. The mind and meaning of the author are scarcely discernible. But herein he teaches the profound philosophy of man's initial state, and illustrates a law of life and of death which pertains to the whole human race.—Dr. Horace Dresser.

A Request.

MESSRS. EDITORS: There are many articles in each number of your valuable paper, which, could they be read in an unprejudiced spirit by our Orthodox friends, would go far toward opening their eyes to the beauty and truth of the Harmonial Philosophy; and thus promote the spread of the "new faith," so practical in its teachings, so ennobling in its aims, so glorious in its revelations. Could these articles be reproduced, anonymously, in the daily papers of our country, the effect would soon be apparent in an increased attendance of seekers after truth at our Spiritualist meetings.

Having been a devoted church member all my life, and a Spiritualist but for a few months, I know, from recent experiences on both sides of the question, "just how the thing works."

Having much of the "old Adam" of my recent Orthodoxy left yet, in spite of Spiritualism, it comes to me now, in the shape of a proselyting spirit. I, however, find my field operations rather limited for want of both time and opportunity—being by no means overburdened with the good things of this life, except in the mathematical shape of $2x3\frac{1}{2}x4x5\frac{1}{2}$, as applied to the years numbered by our offspring. I nevertheless do what I can to draw attention to Spiritualism, in the shape of contributions to the columns of one of the most influential and widely circulated Southern papers. Were I the editor of a paper, instead of merely an "esteemed lady contributor," I would dare to borrow freely, and give permission to the borrowers to help themselves in return; satisfied with the good that might result, regardless of the honor that might accrue to the originator. Were I the editor of a Spiritualist paper, I should be willing to waive the courtesy of the press, and allow clippings from my paper to be scattered broadcast through the columns of the daily papers all over the country, without any reference to the source whence obtained—or even the authorship, where the writer was well-known to fame as a Radical, a Free-thinker, an Infidel, an Atheist, or a Deist. These terms, so essentially different in their signification, being all one and the same to the majority of Orthodox *non-thinkers*.

Having access to the columns of the daily and Sunday papers of our city, I could obtain the anonymous reproduction of many of your valuable articles, which are otherwise lost to a majority of "Orthodox unconverted" readers. I am unwilling, however, to incur the risk of exposing my friends, the editors, to the pen-lashings I have seen administered by one paper to another, on charges of "plagiarism," "literary larceny," "omission of the ordinary courtesies of the press in giving us due credit," etc.

Having the spread of Spiritualism much at heart, the object of this communication is to request permission to "do as I would be done by" in this matter, for the benefit of our common cause; the welfare of benighted, suffering humanity. A few lines in reply, through the columns of your paper, is respectfully requested by

A CONSTANT READER.

Spiritualist papers please copy.

OUR REPLY.

The above request of our "esteemed lady contributor" is one that, so far as we are concerned personally, we should have no hesitancy in giving her, or any one else so disposed, a *carte blanche* to use any article we may write or publish, for the noble purpose suggested by her, without any reference to the humble individual with whom it may have originated. But when we consider the request, as editor and publisher of a public journal, connected with an honorable profession with established rules and customs, one of which is to give due credit to all original matter which one paper may desire to use from another, we confess our inability to see how we have the *right* to disregard and override so plain a requirement of justice, as well as securing that fairness and courtesy in journalism which the strict observance of this custom is intended to establish.

But waving the question of privilege and right, belonging clearly to the newspaper world, we are unhesitatingly opposed to any kind of deception, trickery, jugglery, or any other makeshift, as a stroke of pious policy by which the truth, or any portion of it, is to be smuggled into the mind of a person without their being fully aware of it. We never did admire the dishonest, contemptible course of one Paul, who declared that "he became all things to all men that he might win some," and that "being crafty he caught them with guile!" The *truth* needs no such appliances or agencies—in fact, never employs them! A plain, frank, honest statement of the whole truth is what truth demands in regard to Spiritualism, as well as everything else! Nothing more is needed; nothing less will answer.

It is a very erroneous opinion and conclusion which seems to influence the minds and control the action of many good, honest, earnest men and women—that it is their duty to cut down, pare off and trim the edges of Truth, so that it will be just the right size, palatable and suitable for the fastidious taste of a person who is too bigoted to hear or accept a plain statement of the whole truth, hence it must be diluted so that these babes of ignorance can be induced to taste of it! "Don't you see," exclaims one of these earnest workers, with apparent delight, who believes in diluting the pure milk of spiritual truth that those prejudiced against it may be induced to taste of it, "how readily they take it, and how pleased they are when it is given to them in the diluted form?" Oh yes, we observed that, but what the result? Clearly this: *Just in proportion as the truth is diluted with the water of conservatism, its force, strength and invigorating power is gone!* Hence it necessarily follows that though you may pour gallons, and even barrels, of this diluted stuff down the skeptic and the bigot, it will not be productive of as much good as one tea-spoonful of the clear, unmixed truth! Nay, the more skeptics receive of the diluted article, the worse they are off, for it only clogs their mentality, warps their judgment, and often results in leaving such a person further from the perception of spiritual truth than before their attention was called to it.

The greatest difficulty in the way of the advancement of new ideas, and especially of Spiritualism, is the tendency and effort upon the part of its friends to *compromise* with the prejudice, bigotry and arrogant ignorance which opposes it! This is the Upas-tree, whose deadly poison to a great extent paralyzes the efforts of the young giant of Spiritualism. Instead of cultivating this tree, let us pluck it up by the roots!

Where persons are so prejudiced that they will not read a book, paper, or article in either, because of their name or the title of the article, it will be of little use to undertake their "conversion" by the milk-and-water process. Of all others, such persons need the "thunders of Sinai," and the irresistible logic of facts, hurled with the power of Jove's thunder-bolts, to do them any good! We nail our colors to the mast-head; wherever we go the White Banner of Spiritualism shall wave over us. The name of our paper is significant of the great truth we advocate, openly and above board; the holy cause we have espoused, and we want the whole world to know it.

We are proud of being a Spiritualist because we *know* Spiritualism to be true; and while we pity the condition of those whose ignorance and superstition turns them away from the radiant glory of this divine truth, we are fully aware that by the universal law of growth and progress inherent in all things, even these benighted ones, who now sit in the shadows of thick darkness, will yet come to a knowledge of the truth of Spiritualism.

A. A. W.

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J. M. PEEBLES, } EDITORS.
GEORGE A. BACON, }

A. A. WHEELLOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—PAUL.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

The Editors of this journal are not in the least responsible for the opinions, ideas, and theories, expressed or advocated, by Contributors and Correspondents. Nor will either Editor be responsible, for only such articles as have the initials of his name attached.

Understand It.—Subscriptions, Advertisements, etc., can be left with our agents at either of our Offices, or sent direct to the Central office—but all other business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHEELLOCK, New York City.

News for our Readers.

We have decided, though very reluctantly, to accept the repeated advice of medical advisers, and seek the needed rest which we are told is now *imperatively demanded* by our over-taxed system, if we would save ourselves for work and usefulness in the future. To do this, we must suspend the publication of our paper until the first of October.

Our readers may wonder why we do not get some one to assist us, and let the paper go on. Our answer is, that it is not an easy matter to hire the kind of labor done, and *especially the care exercised*, which is requisite in publishing and mailing a paper to subscribers, so as to be satisfactory to us or our readers. Besides, such is our interest in the paper, that to try to have it published under such circumstances, would cause so much anxiety and care upon our part, that we should fail in that way, of getting the rest and recuperation we need.

Therefore, we deem it best that *all care* be laid aside for a few weeks, and we think our readers will agree with us, that this is the best course. True, our readers will have to do without their paper for a few weeks, but we cannot think we have a reader but what would prefer to do without their paper for a short time, rather than we should lose our health for a life time.

Another reason we have for suspending is this, (and which, we think, our readers would justify our course if we were physically able to go on), we are perfecting arrangements by which we expect such assistance, both in means and labor, as will enable us to publish THE AMERICAN SPIRITUALIST weekly, by the first of October, and carrying the business forward then with less friction and greater success than heretofore. That our readers and the friends of this journal will rejoice with us at the prospect of such results, we have no doubt. To do this, however, let our friends remember the great assistance they can render us, by each one getting us at least *one new subscriber*—a dozen if possible—but let each of our readers send us *one new subscriber*, at all events, between this and October 1. You will miss your paper, of course, but every time you do, think how easily, with what little trouble and *no expense* you can send us at least *one subscriber*.

This action upon the part of the friends of this paper, with assistance already secured, would more than double its circulation, enlarge its usefulness, ensure its regular publication weekly, lighten the terrible burden we are carrying, and enable us to do vastly more than we now can do, struggling with such a load.

Dear friends, you who love this cause, you who have done so nobly already, as well as you who have done little or nothing to aid us in building up a fearless exponent of our cause, think about it; and not only think, but act, and *act at once*.

If you can assist and aid us so easily, who is responsible if we are broken down in health and the paper has to be suspended? We are mistaken if we do not hear a large majority, yes, every one of our readers say: "The best answer to that question of responsibility is to send the name of a new subscriber!"

Very well, let us see who will do it. Specimen copies will be furnished free to all who will kindly aid us in this matter.

Grateful to the many friends who have assisted to strengthen our heart and hands in this work to which our life is devoted, we reluctantly part company with our readers for a few weeks, hoping that with renewed strength, we shall have the pleasure

of chatting with an increased list of friends—all our old friends and many new ones—when we resume our visits to them in the coming, golden days of Autumn.

For specimen copies, or other business, address

A. A. WHEELLOCK, New York City.

Should Spiritualists Organize?

We answer, unhesitatingly, Yes! That is if Spiritualism has any mission to accomplish, and Spiritualists are desirous of promoting that mission.

We are well aware of all the objections that are raised against organization, and that many of the attempts to organize have been for purposes with which organizations ought to have nothing to do. We are also aware that many things which rightfully belong to a past age, are still maintained through the means of organization. But this is no argument against organization itself.

It is said, and truly, that order is Heaven's first law. Heaven signifies happiness, which is impossible amid confusion—and this always exists where organization is lacking, and just in the proportion in which it is lacking. Order is nothing more or less than the result of organization. If for no other purpose, then, than to secure order, which Spiritualism has not secured, Spiritualists should organize.

In a simple germinal form, Spiritualism cannot much longer sustain its promises of importance. Its intangible position must assume more distinct proportions, and take on more definite substance. An indefinite mass floating around in the world, having no well defined or embodied institutions, and no, even temporary, plan of action, counts for nothing in the economy of evolution; except, perhaps, that the space it occupies might be filled to better advantage. Active inflammation is to be preferred to morbid inaction, as well in the social as in the human body.

It is contended by some that the purposes of Spiritualism are purely educational—that they are to teach and spread the fact that spirits live and communicate. If this be admitted even, it must also be remembered it has been found that education cannot be conducted, well, except upon the most thorough basis of organization. All the reform movements in education, in this country, look to wider and better organization. But we do not admit that Spiritualism is merely a process of education. Indeed, we hold it to be a great constructive process. If it be not so, will those who hold the negative be good enough to tell us what it is that is to be, that shall come after it, to reduce to practical uses the education that shall result from Spiritualism? Education, unless put to some beneficial, some practical use, is a profitless accomplishment.

We hold that as rapidly as education supervenes, it should be reduced to immediate practical use, if not for general, then for personal good. "Talents" are not given by God to man to be hid under the bushel, either of indifference to human needs, or of pharisaical superiority to them. The school in which Spiritualism now educates is no longer simply the primary department, where its A B C's alone are taught. Many students have passed from this department, through those succeeding, and have graduated into the domain of principles. They have, at least, mastered the simpler rules, corresponding to the notation, numeration, addition and subtraction of mathematics, if they have not yet grasped its multiplications, divisions, and its other more complex relations. Without waiting until all these are comprehended Spiritualists can, with the greatest consistency, begin to apply those they have mastered, to the government of the everyday affairs of life. And as mathematics is the organization of numbers, so should Spiritualism, if it is to be a permanent science, also be the organization of the principles which it teaches, otherwise it will disappear, giving place to some other system which will be practical as well as experimental and phenomenal.

And this will be the inevitable result, if Spiritualism simply means the fact of spirit life and communion, since, if the knowledge of these continue to spread for the next, as rapidly as they have for the past twenty years, its mission will be completed. Even the most inveterate Romish Protestantism cannot long stand and successfully defy the facts of Moravia. And they teach quite too liberal—quite too humanitarian—a doctrine to permit that it should endure; since they affirm that the power behind them which came alike to the proud and the humble, is no respecter of persons.

That Spiritualists may realize the efforts put forth and the means used by Christians to "build up Zion," or in other words what a struggle the Lord has to keep a foothold in this sinful world, we quote here an extract, from the excellent article of our esteemed friend, Dr. L. P. Harris, of Ohio, published in our issue of June 22, to show what *one branch* of the Orthodox Christian Church is doing, not because the doctrine they teach is of any practical benefit to humanity, hear or hereafter, but simply as the *result*, of well-directed, *effective organization*!

One of the leading churches in this country, with a membership probably not exceeding one-fourth the number of Spiritualists, with no better proportion of wealth or talent, possess nearly 12,000 church edifices; they support over 10,000 public speakers; they have 16,000 well-organized Sabbath schools, with over 1,145,000 children in these schools; they have a Sabbath school library consisting of over 2,500,000 volumes; they have a printing establishment located in some eight or ten of the larger cities on this continent. They present annually for the perusal of this nation about 7,300,000 copies of their Sabbath School Advocate, together with a large number of other journals and periodicals, in all sufficient in number and size to equal over 500,000,000 of pages of reading matter, these pages the sizes of those in their Sabbath school books. And, in addition to all this, this one branch of the church presents to the public annually about 1,300,000 copies of bound books, and pamphlets, and in this manner their doctrines, and their influence are constantly kept before the people. Their instruction begins with a class of 1,000,000 infants; it is presented to mil-

lions of children and youth, and no less numbers of adults of all ages. Such are the efforts put forth by one branch of the church, and no less vigorous are the efforts put forth by a number of other branches.

Spiritualism merely as a propaganda could best effect that purpose upon a thoroughly organized basis. One half the effort put forth by Spiritualists that is put forth by religious denominations—self-styled, Christian—would bring this part of their mission to a rapid close. But it is a sorry fact, that of all the "ists" Spiritualists show the least interest in humanity. In adopting the theory of individuality, they have, in a serious measure, lost sight of the equally important and necessarily supplementary fact, that humanity is composed of individuals; and that, as individuals, they can no more ignore its well-being, which depends upon the conditions of all the individuals who compose it, than a person can ignore the condition of a single organ of the body and hope that the body, as a whole, may escape the consequences.

If Spiritualism indeed be the religion of humanity, it has a much greater mission to perform than even the great mission of bringing to the people of earth the glad tidings that they shall surely live after death, and under certain circumstances communicate with those left behind. It should comprehend every human need, aspiration, interest and condition. It should be made the key to unlock the doors leading to all the intricate and beautiful relations of life, light and happiness. It should be made the architect which shall erect from the rich material, already in existence, the frame-work of humanity's future social structure. And having this end well and clearly in view, Spiritualists should organize, not merely for the purpose of destroying the false and one-sided systems of the present, but from the principles which it teaches, as guides, to begin a constructive work which shall eventuate in embracing all nations, climes and tongues, in the fully organized human family; and reaching across the shadowed valley of physical death, proclaiming the impending resurrection of the immortal spirits clothed with the power to assume, at will, its earthly garments, so etherealized and spiritualized as to never know decay.

To accomplish this it requires even more than the mediumistic eye, which perceives the spiritual facts of the present. It requires, beside the organs of perception, all the various organs and parts, that make up the perfectly organized body. And such a body before it can become fully developed, must go through all the preceding stages—of conception, infantile growth, youthful vigor, on to ripe manhood.

Let the Spiritualists of to-day, at least begin to consider the conditions under which this important child of the future shall be reared—and let them begin to gather the elements of invincible power, which they already possess, into local and a national organic movement, free from all taint of sectarian dogmatism and creed-bound authority,—if they would aid in securing the untold benefits of this glad gospel of Spiritualism to humanity.

If angels, or spirits, in the *physical body*, would but do their work half as faithfully and as well, as do those tireless, workers in the spirit world, there would be no difficulty in organizing, as well as successfully carrying forward the mighty work of human elevation and reform, which poor suffering humanity sorely needs, and which in the fullness of time will surely come.

A. A. W.

Frothinghamity versus Christianity.

The difference between the teachings of the great Nazarene and what is called the "Christianity" of the present time was never more vividly manifested than in the answer made to the "Complaint of Labor," by O. B. Frothingham, on the 15th inst. The former said he came to tell the "Good News" to the poor, and consequently the poor crowded round him to hear it; the latter seems to have taken upon himself the championship of the rich, and consequently the well to do are justified in sustaining him with their presence and their purses.

Nothing could better exhibit the animus of the speaker than the statement with which he introduces his subject. The speaker said "he carefully watched the other day the procession of working men that he might see in their faces their purpose. The procession was small, but that meant nothing. He watched the file and saw well-dressed men—men who did not look ill-used or trodden on. He saw men laughing and chatting, but no men with determined, bloodthirsty looks." Did the Rev. O. B. F. expect to see in working men "bloodthirsty looks?" Pah! What a foul imagination this worshipper of the "Carpenter's Son" must be cursed with. Again, "Even the banner of the Internationals was borne in the hands of very innocent men."

Certainly; for the simple reason that they are very innocent men; in that statement the reverend orator is correct.

In the course of the sermon we find the following platitude, to which we respectfully add its proper complement, commending it to the notice of the public:

"Suppose the wealthy were to get together and try to live without the labor of the poor. There is no man of sense who does not know it could not be done. The wealthy know they live by the work of the poor."

Let us supply the reverse of these propositions. Suppose the poor were to get together and try to live without the "orders" of the rich. There is no man of sense who does not know that it could be done. The poor know that they do not live by the work of the rich.

Further on we are told that "In Europe there is a Despotism of Capital—here it is an unmeaning term." Is it? The winter before last a dozen railroad magnates, in order to rob forty thousand miners, nearly doubled the price of coal. There is no large city in Europe that would have submitted in time of peace, to so shameless an act of individual arro-

gance three days; New York, Boston and Philadelphia bore the infliction for three months. The Rev. O. B. Frothingham may find cause to rejoice in the law-abiding submission of American citizens to so cruel a wrong. But there is danger in this apathy; it shows that the disease has passed from the inflammatory stage into that of mortification.

It is fortunate for us, however, that the truth was not left without a faithful witness on the day on which the above quoted tirade against laborers was delivered. In the evening, Miss Jennie Leys delivered an address at Apollo Hall, entitled "Shoddy Religion," of which the Lyric Hall effort was an amusing specimen. It was a sermon of the right kind, and consequently the people crowded to hear it. It is believed that all who listened to it were well satisfied, as well as benefitted thereby. There was about it the genuine inspiration of the arguments of the Great Nazarene, whom Wendell Phillips affirmed, was "the sedition of his time." It was consequently a capital antidote to the fashionable bogus Christianity exemplified in the lecture on the "Complaint of Labor."

A. A. W.

Fashionable Piety.

We see it stated in the papers, that the Methodists have the finest church in Saratoga. This is a piece of information of the most vital importance! As it was built to achieve their special notoriety, please pass this item along. The style of preaching of course in such a first class "Gospel shop," must be in keeping with the general elegance of its structure, in order to attract the devotees of fashion from other places of religious resort. All its appointments and paraphernalia must necessarily be *couleur de rose*. The turnout of the officiating clergyman (O, shade of John Wesley and Bishop Asbury) must vie with those of the *beau monde*. His enunciation, pronunciation and elocution generally must be as proper, his gestures as graceful and his sermons as ornamental, non-committal and valueless as art without heart can make them. His auditors being of the creme of society cannot afford to have their nerves disturbed by honest thinking or downright preaching, nor their consciences pricked by any hearty condemnation of sin, that reflects however remotely upon them.

In their own estimation being of the elect—the select—they have to refuse to tolerate the first evidence of real thought or independence on the part of their minister. Their mission is to ascend to heaven "on flowery beds of ease," and woe to the luckless wight of a parson who is unable to furnish them with their peculiar kind of locomotion—their highest conception of a "man of God" being one who is specially appointed to entertain them while on their heavenly way.

G. A. B.

Explanation.

We have recieved a demurer from Bro. E. S. Wheeler to our remarks made in No. 18. He takes exception to some of our statements and claims that we have misrepresented him; that by what we said he now rests under the imputation of being grossly mercenary and of furnishing false information, etc.

Thus briefly we desire to, and do disclaim all thought or belief that he possesses either of these characteristics. He is very far from being our ideal of a perfect man. Indeed we find both in his manner of speech and in his methods of action, much to dissent from; but none who know him half as intimately as we do, can ever associate him with these specified traits.

From a prolonged interview wherein needed explanations were made on both sides, a better understanding now exists. His recent article in the *Present Age*, which we thought reflected upon us in so unwarrantable a manner was, he says, directed solely to our style of writing or manner of expression. This is a legitimate subject for criticism. Our reply, written hurriedly, had reference chiefly to the question and bearing of facts involved, which from our greater familiarity with, authorized us to speak as we did. He doubtless wrote as he honestly thought and believed. We certainly did.

If he, in stating to another what he considered was true (but which we knew to be otherwise) and that often using these statements to our hurt, the responsibility is not shirked but rests with the first party.

Knowing that the introduction of personalities into a newspaper subserves only individual ends, we have always refrained from its indulgence, until from repeated attacks, longer forbearance ceased to be a virtue.

A. A. W.

Highly Important.

There are those who believe that Dr. Livingstone is distantly related to the Jelliby family. The following report of him is taken from the New York *Herald* of the 13th inst:

"Dr. Livingstone refuses to leave Africa, intending, as he does, to explore an underground path which lies between Unyanyembe and Nyassa.

THE COURSE OF THE GREAT RIVERS.

It is affirmed, doubtless on his authority, that the River Rusji flows into the Tanganizaka, and hence the Tanganiyaka is not connected with the Nile."

Considering that half the population of New York City are now engaged in breeding pestilence in unwholesome dens called "tenement houses," that our death-rate doubles our birth-rate, and that our annual committals for crime, equal one-tenth of our population, it is satisfactory to learn that "the River Rusji is not connected with the Nile." If we could only ascertain the exact location of Borrioboola Gha, we feel that we could die happy. At the same time we must aver, that the necessity for Dr. Livingstone's burrowing between Unyanyembe and Nyassa passes our comprehension.

A Question for Dr. Slade.

BRO. WHEELLOCK: I had designed to trouble you no more in reference to the defence of Dr. Slade, but the unaccountable censure by the Doctor of his friends who defended him from the false charges alleged against him, prompts me to ask your indulgence of a few remarks. Dr. Slade is represented in the *R. P. Journal*, as writing to Bro. Wilson respecting those friends, as follows:

"Wilson understands his business as well as myself, so let others blow. We understand our business. It provokes me to see others trouble themselves about matters that do not concern them."

My confidence in Bro. Wilson's truthfulness will not permit me to doubt the genuineness of his quotation, and I am only unable to account for the contempt shown therein to Dr. Slade's sympathizing friends. In the absence of a conceivable explanation, I am reminded of the fate of a farmer neighbor of mine, who interposed in a friendly manner to prevent the personal abuse of a woman from the violence of her drunken husband. Instead, however, of thanking him for his friendly office, he found himself unexpectedly confronted by the kitchen shovel wielded by the relieved woman, and was glad to flee her presence.

I ask Dr. Slade if he prefers the reproaches, misrepresentation and abuse of mistaken friends, to the unanswerable defence of consistent and disinterested ones; or does he choose and prefer his maligners instead of his defenders? Dr. S. will find that very many of his best friends consider his treatment of his defenders, as inexplicable on the principles of reciprocal friendship, until the letter published by E. V. Wilson from him is explained.

Yours truly,

GEORGE WHITE.

WASHINGTON, D. C.

DR. SLADE'S REPLY.

GEO. WHITE: Dear Friend and Brother,—What can I say to you, as well as to the many noble souls that have volunteered to write in my defence. Your noble utterances assured me that all felt that great injustice was being done not only to me, but to the cause for which I am laboring, and did all in your power to drive the dark clouds from my heart. The kind sympathy thus expressed gave me new strength and courage, thereby enabling me to stand by my work more firmly. The deep sense of gratitude that I feel toward all these, I have not language to express.

Perhaps the paragraph referred to in my letter to E. V. Wilson may seem strange. Could you realize the condition I was placed in, you might perhaps understand something of the causes underlying these movements.

It is needless to say that Spiritualists were fast taking sides in the question growing out of the course pursued by S. S. Jones and E. V. Wilson, in relation to the so-called expose published in the New York *Sun*. I could not help feeling that the unnecessary strife which these vile misrepresentations were creating, among Spiritualists, was all wrong, and my great desire was to put an end to it. Aside from what has been published, I received private letters from both S. S. Jones and E. V. Wilson, bearing strong expressions of friendship, and assuring me that they had pursued the course that in their judgment the cause demanded. In this private correspondence, Mr. Wilson said he was constantly assailed by those opposed to physical manifestations, etc. It was to that portion of his letter, and to that class, that I referred to in my letter to him, and not the faithful friends who hastened to my defense and sustained me.

Fraternally yours,

HENRY SLADE.

NEW YORK, July 22.

Colorphobia.

The founder of Christianity said, that, in the future, there should be but one fold and one shepherd. The following extract, which is taken from the correspondence of the New York *Daily Witness* of the 19th inst., proves that the time above specified has not yet come.

"Desiring to find a home for one of these fallen ones, who unfortunately has a mixture of African blood in her veins, I spent most of the day visiting one and another of our 'Homes, Asylums, Missions,' etc., and not one of them would receive this poor colored girl, whose soul is as precious, (and in imminent peril,) as any of fairer skin now safely housed in these various institutions. Is this right Mr. Editor? If colored girls are not admitted in these institutions for reform, ought we not by all means to have one established where they may be admitted?"

In old times mankind were theocratically divided into two classes, viz: "The sheep and the goats. If the above statement be correct, modern Christian charity has altered the arrangement thus: White sheep, goats, and black sheep. Probably the goats ought also to be sub-divided, but it is believed that they are not so infernally particular.

LOVE A LA MODE.—Wife-killing seems to be the order of the day. The public ear has been satiated with horrors of the kind during the past week. In a leader discussing the assassination of Leoni Andre by her legal protector, M. Emile Andre, the *World* sneeringly says: "It has never yet been established among us that a husband may kill his wife, or indeed that any man may in any circumstances kill any woman. Even the lives of mothers-in-law are held sacred as against the male sex. What we have agreed upon is that any woman may kill any man, whether put under her control or not by the conjugal bond." If it will take the trouble to turn over its file of papers for the past month, it will receive a practical answer to its balderdash from thirteen maimed and murdered wives, whose injuries or deaths it has recorded during that period.

J. M. Peebles' Travels.

A late issue of the *Harbinger of Light*, published in Melbourne, Australia, has the following announcement:

"We have much pleasure in announcing the intended visit to these colonies of that talented author and lecturer, Mr. J. M. Peebles, formerly the United States Consul at Trebizond, and for some time past a popular lecturer on Spiritualism in England and the United States. At the period of our last advices Mr. Peebles was lecturing to crowded houses at New Orleans, after a very successful course at Troy. There is no doubt from Mr. Peebles' large experience and extensive knowledge of Spiritualism, its Facts, Phenomena, and Philosophy, his ability, and his eloquence as a Lecturer, that his visit here will be productive of much good."

Mr. Peebles expects to be absent a year or more in Australia, New Zealand, India, Egypt and other portions of the Old World. Our readers may expect to hear from him as time and opportunity permit. Being absent from this country he will hereafter be connected with THE AMERICAN SPIRITUALIST, as a Correspondent rather than editorially. He is a tireless worker whether at home or abroad. Neither his tongue nor pen can remain idle. By his energy, talent and flow of good nature he has won in this and foreign countries an enviable reputation.

The following, from Dr. P. L. Schucking, editor of the *Tafelrunde*, Washington, D. C., to Dr. Gustave Bloede, editor of the *New York Democrat*, exhibits the general estimate in which he is held by such literary men as thoroughly know him:

"J. M. Peebles, who is an enthusiastic apostle of the new Dispensation, as an author and writer in THE AMERICAN SPIRITUALIST, is undoubtedly known to you. He has travelled extensively in Europe, Turkey, and various portions of Asia; and is personally acquainted with some of the best scholars upon the Continent.

"I must confess that the sentimental and rich style of Bro. Peebles' writings frequently reminds me of our own Jean Paul."

A. A. W.

Railroad Travel.

It is a happy experience indeed, in this age of telegraphs and lightning trains for travel, to find the comfort of the parlor and drawing-room by day, and the luxury of a couch of cushions for one's weary limbs at night, while being whirled through space at the rate of thirty or forty miles an hour. It also adds much to the pleasure of travel to know that the road of iron over which a person's life is carried at such speed, is controlled by men of intelligence and ability, and that Conductors and others on the train are pleasant and obliging.

All this it has been our good fortune to find in travelling over the New York & New Haven R. R. Line, via Springfield, to Boston. With such well-known, responsible gentlemen for officers of the road, as Wm. D. Bishop, President, John T. Shelton, Treasury, and James Hoyt, Superintendent, to manage its business; and with such pleasant, obliging, faithful Conductors as E. A. Wildman, Wm. Baush, Frank Wallace, Frank A. Hermance, Amos J. Herkins, Joseph Schofield, and sleeping-car Conductors, Savage, Lindsly and Joe Houde, this line of travel must be as it deservedly is, a popular and most pleasant one between New York and Boston. On the Springfield division will be found on the through trains those gentlemanly Conductors, Charlie Johnson, Conant and Currier. Take them all in all and we doubt if any road has a better, or more faithful set of men to do its work, or a pleasanter corps of "Boys" to travel with. Take the N. Y. and N. H. road (via Springfield, or Shore line,) if you want a quick, pleasant trip to Boston.

A. A. W.

The Spiritual Pilgrim.

This volume, giving us the life and labors of J. M. Peebles, is winning praise from every quarter. The following are from the *Banner of Light*:

Among the books which have quickened to new thought, stands conspicuous Barrett's Biography of J. M. Peebles. This remarkable book is eagerly read here—remarkable because it is unlike other works of the kind. In the past the history of nations has been but a history of its wars, and the biography of persons but an account of the most superficial acts of their lives. Not so the "Spiritual Pilgrim." The book is ablaze with rich gems, which a less intimate friend than the author might have failed to record, and the perfect truth of which might not have been so apparent to the general reader, were it not for the golden threads of the "Pilgrim's" own thoughts, beautifully and skillfully interwoven throughout the work.

FRANCIS E. HYER.

SOUTH UNION, Ky., May 9, 1872.

One thing I desire more than anything else, that the reading public would purchase and read "The Spiritual Pilgrim; or, The life of J. M. Peebles," (by J. O. Barrett). I have carefully read the same, and am glad to say it is the most valuable work for me I have ever read, and I prize it above any other work in my spiritual library of fifty volumes.

DR. E. W. STEVENS.

JANESVILLE, Wis.

For sale at the office of the AMERICAN SPIRITUALIST.

A. A. W.

J. M. Choate.

Letters from Michigan, particularly in the vicinity of East Saginaw and Bay City, assure us that Mr. Choate is doing a good work, both as a lecturer and as a test medium. Our friends inform us that no better test medium has ever visited that portion of Michigan. His descriptions of spirits are so accurate that those present cannot fail of identifying them. His tests are given in an unconscious trance state.

While speaking he is inspired and thoroughly eloquent. When known Mr. Choate will find plenty of employment. See his address in the speaker's list.

Married.

On the morning of July 17, at the residence of the lady, in Philadelphia, by J. M. Peebles, Mr. Thomas Gales Forster, of New York, and Miss Caroline A. Grimes.

These parties are as extensively as favorably known to the Spiritualist public. Mr. Forster, in the incipient stages of Spiritualism, entered the lecture field with sincerity of soul and a true manly conservatism of purpose. As a thinker, he is clear; as a reasoner, philosophical; and as a speaker he has no superior in our ranks. His writings, too, are terse and logical. For a time he was connected with the *Banner of Light*, editorially. His heart and soul have been alive from the first to the beauty and blessedness of the Spiritual philosophy.

Miss Grimes, an ornament in the social circle, is a graceful writer, a devoted, unselfish worker in the field of reform and Spiritual culture. The society of Spiritualists and the Progressive Lyceum of Philadelphia were long the recipients of her counsels and tireless labors. Many are the hearts she has cheered, hands strengthened and souls inspired to do the work of evangelists.

The united interests of these parties while furthering the aims of the Harmonial Philosophy, call out the best wishes and congratulations of friends everywhere.

May the care of God's angels and the richest of heaven's blessings be and abide with them. J. M. P.

Jennie Leys in New York.

This talented and pleasing young speaker occupied the desk at Apollo Hall during June. As we were engaged in Newark and Brooklyn during the month, it was not our good fortune to hear her, but once. The frankness, child-like simplicity and soul-earnestness with which Miss Leys speaks captivates her hearers. She is pre-eminently the child of inspiration. With a sensitive organism, nervous and mental temperament predominating, brain of fine texture, very large language,—she seems on the rostrum, in the hands of her inspiring angel guides, like a nicely tuned instrument in the hands of a master performer.

Her discourses were eminently practical, and some of them intensely radical. This added to her earnest manner in speaking, must make her a popular and effective advocate of our cause.

At the close of her months engagement, her friends in New York manifested their appreciation of her services, and the high estimation in which they hold her personally, by presenting her with an elegant Gold Watch and chain, an account of which was published in our previous issue. Miss Leys came to New York a stranger, but after the brief stay of a month, took with her on leaving, the kind wishes and sweet memories of a host of friends, who will gladly welcome her return, whenever circumstances will allow. A. A. W.

Editorial Notes from Boston.

The Young Men's Christian Association of Boston, have bought the building known as the Tremont Gymnasium, situated at the corner of Eliot and Tremont streets. This action will doubtless force the Children's Progressive Lyceum to seek other quarters, as such an intensely religious body as the Y. M. C. A. cannot but regard as inimical to its idea of morality as well as against its pecuniary interest, to tolerate beneath its roof so rational a Sunday school as the Lyceum of the Spiritualists.

The Call for the Ninth Annual Meeting of the Spiritualists of the United States, is published in this issue of our paper. For the first time it is to be held in Massachusetts, near Boston. This we think will meet with very general favor and doubtless attract a large gathering. Arrangements will soon be completed with several lines of Rail Road reducing the fare one half. Our special desire is to have as many of our Western friends attend as can possibly find it convenient, promising them an interesting occasion and a good time.

Let local Societies proceed forthwith to select their delegates, and where no local Societies exist, let such be formed in every locality where there is sufficient interest. Waste no time but go to work at once.

The season of Pic-nics, so generally and sensibly patronized by Spiritualists, is upon us in all its diversified and radiant glory. In this vicinity, four have already been held, and each with full measure of success.—Temple Hall Lyceum Society, Dr. Gardner's Union Pic-nic, at Abington, Messrs Richardson and Dodge's combination at Walden Lake, and the Boston Lyceum at Echo Grove, Lynn.

Besides these a six days Camp Meeting has been held at Harwich, Cape Cod. Other Pic-nics, Grove and Camp Meetings are soon to follow, so that none can have it to say, lack of opportunity was not the reason of my non-attendance. Other things being equal, we heartily favor these out-of-door meetings, as they tend to health, freedom and sociability. G. A. B.

OPEN CONFESSION.—At the late alumni dinner held at Brown University, Horace Greeley is reported to have said: "All men vote, and all women are apparently likely to, although I wish it to be understood that I am not indorsing the movement." Women have reason to thank Mr. Greeley for considerable aid in the commencement of the war for their rights, and though he at present holds his hand, there is reason to believe that he will throw up his celebrated white beaver in honor of their success, which even he seems to admit is likely to happen in the near future.

For The American Spiritualist.

To Our "Spiritual Pilgrim."

It has been a custom for years with Mrs. D. M. Browne, of Battle Creek, Michigan, to decorate the speaker's desk on Sundays with choicest flowess, gathered and exquisitely woven by her own hands.

Upon the recent visit of Mr. Peebles—once their "settled speaker" for six years—Mrs. Brown, as usual, had literally festooned and arched the stand with flowers fresh from a garden famous for taste and rustic beauty. The lecture ended, the bouquets placed upon Dr. Spencer's piano, Prof. C. F. Farlin, an eloquent speaker and superior medium, was unconsciously entranced. After the controlling intelligence had given many beautiful descriptions of the better land in lines sweet and musical, this spirit-poet, A. Clark, pointed to the vase and improvised the following through the sensitive organism of friend Farlin:

I.
Those flowers are friendship's angel-voices speaking.
Unto the inner consciousness of man,
Saying: while you, a "Pilgrim," truth are seeking,
Kind friends are pledged to aid you "all they can!"

II.
And it is ever thus—the perfect souls of flowers
Go forth in healing to earth-weary hearts,
And woo bright angels from celestial bowers
To cheer and solace us with spirit-arts.

III.
Think oft, while you your eastward way are wandering,
Of the warm hand that prove to you this token,
And though the way may seem almost unending,
The links in friendships' chain will ne'er be broken.

IV.
And when, your labors done, the white-browed angel
Shall bid you join the souls' progressive march,
You flower-crowned will join the blest angels—
Who "live to live" beyond death's "Royal arch." E. W.

Sad News for the Children!

One after another of the Spiritualist papers have succumbed to the stern logic, which says—"Spiritualist papers cannot be published unless supported by those professing interest and faith in its philosophy."

The needed support Spiritualists have not given. For lack of means and no other reason, four spiritual papers, and one liberal, (*The Radical*) have failed in 1872! But it seems to us, the saddest, if not the most mortifying fact, for eleven millions of Spiritualists to look in the face, is the disgraceful truth, that by their negligence they have permitted "*The Lyceum Banner*," the only child's paper that Spiritualists could find, adapted to the wants of their children—to languish and die, for want of support!

Spiritualists have been numbered at eleven millions! Suppose there is but one million! ONE CENT from each one, a year, to support a paper for the children would give \$10,000! And yet, with certainly five times a million Spiritualists the children's paper dies! Shame! shame! shame! Let the Angels take up the cry of shame, and shout it long and loud through Heaven and earth until their reverberating tones, shall cause more dread to Spiritualists ears, than former belief in, and fear of being plunged at death, into an orthodox hell!

But here is the brave little woman's story. Read it for yourselves. No hero ever done braver battle or came from the field of fierce struggle and conflict with more honor or a better record! Spiritualists, read this, and then let us see if there are not 10,000 out of the 11,000,000 who will say "*The Lyceum Banner* shall live!" A. A. W.

A FEW WORDS WITH OUR READERS.

The Lyceum Banner will be suspended for a few weeks, until arrangements can be made with parties, with whom we are corresponding, to publish it, when we expect to retain our position as Editor, without attending to the details of publishing.

In the summer of '67 we began the publication of the *Banner*; and for five years have performed, uncomplainingly, the duties of publisher, editor, mailing clerk, office girl and contributor, besides doing all the work that must be done in boarding one's self. Every day, Sundays and evenings, have been devoted to the interests of the paper, leaving no time for rest or recreation. Up to the time of the Chicago fire we felt pretty firmly established. Enough has been said of our losses, at that time. Contributions came in liberally—not from the wealthy, but from those of moderate means, who felt the great need of sustaining the only liberal paper for children in the world. Having everything to purchase, the means were soon exhausted. The company in which we were insured ("Chicago Fire"), and to which we had a right to look for assistance, found it very convenient to fail, so that not a dime has been received from that quarter.

The labor required to carry on the work, coupled with the mental anxiety which it has brought, has proved a burden too great for the weak body to carry longer. Physically, we have broken down under the heavy load, and it must be lightened, or thrown off entirely.

By our publication we have shown what has been done by one woman without health or capital, with a sincere desire to benefit your children, and thus benefit the world. Now let us see what eleven millions of Spiritualists will do! Will you let one of the most needed allies in our cause suspend for want of aid? or will you support one paper for your children—the children who, in a few years, will govern the country?

One man has given S. S. Jones, the wealthy proprietor of the *Journal*, \$1.50 on each new subscriber till January, 1873, to assist him in extending the circulation of his paper. Are the children of less account than adults?

It is impossible to tell when the next number will be issued. Before long, we hope, for we fully intend to make such arrangements as will satisfy every subscriber, by furnishing *The Lyceum Banner*, if the people say so,—if not, some other paper in its place.

When a woman fails in any enterprise, it is said, "It is because she is a woman." But in retiring from the publishing business, we have this satisfaction: We owe neither printer, paper dealer, engraver, or any other man or woman, a single farthing, and could easily get credit to any reasonable amount in Chicago. Can any man say more? Lou H. Kimball.

—*Lyceum Banner*.

The Labor Question.

Upon the equitable adjustment of the labor question, the harmonious establishment throughout all its ramifications of Labor and Capital, hangs the social problem of the age. At all times, its status attests the measure and degree of our civilization.

A meeting of the Workingmen's Assembly was recently held in Brooklyn, to obtain the statements of the different trades organizations in regard to resolutions recommending all the trades unions jointly to strike against non-society men. Reports were received that no action had yet been taken in the matter, but such action is probable.

It is not an encouraging sign to find the authorities of Harvard University at its late "Commencement" assigning such topics as the "Economy of Strikes," "Equitable Representation," etc., among others of a kindred character, for popular treatment, before such a conservative assembly as usually gather here on these occasions!

Although the strikes in New York are at an end the question of strikes is not yet settled. The workingmen, in their weekly meetings still discuss the reduction of the hours of labor and methods for making future movements in this direction successful. The employers, not to be taken at disadvantage, are still organizing and expect to form combinations strong enough to resist future strikes. Many estimates have been made of the loss by the strikes to the employers and employes, the amount in some instances swelling to half a score of millions of dollars. The *New York Bulletin* thinks the movement so far injured the summer and fall trade that there will be a reduction of at least one-fourth in the manufactures of that city during the next three months. Consequently there will be that much less employment, and a corresponding amount of suffering in that city. In view of these facts we are glad that practical steps are being taken to prevent a repetition of this ruinous policy on the part of the work.—*Boston News*.

Brooklyn Lyceum Pic-Nic.

The first Pic-nic of the season given by this association took place at Boulevard Grove, Brooklyn, on Wednesday afternoon and evening, July 17, and although a basket pic-nic, was supplied with good things in great profusion; the supply being in fact so much in excess of the demand, that after two hundred appetites had been satiated, the fragments taken up exceeded the "twelve baskets full."

The preliminary exercises consisted in the usual routine of marching, singing, speaking, etc., after which promenading, swinging and romping, *ad libitum*, until the hour of six, when all were summoned to pay their devotions at the shrine of Terpsichore. The response seemed general and hearty, and the enjoyment of all seemed complete. The members of the New York Lyceum were the guests of the occasion, and right royally were they entertained, every officer of the Brooklyn Lyceum seeming to vie with each other in their hospitality, and succeeding most signally in making the entertainment what was intended—a highly enjoyable and *recherche* affair.

Pic-Nic of Women's Typographical Union No. 1, of New York.

The Fourth Annual Pic-nic of the above association took place at Funk's Union Park on the afternoon and evening of Saturday, July 27. The large dancing platform was brilliantly lighted, when between two and three hundred couple of typos and their friends, all sincere and earnest devotees at the shrine of Terpsichore, commenced their devotions, assisted by the splendid music from O'Brien's Band. The dancing once commenced—with the exception of a brief intermission of "twenty minutes for refreshments"—was kept up with vigor until the bewitching hour of twelve.

Prominent among the interesting features of the happy occasion was the Grand Promenade after supper—filling completely the floor of the immense pavillion—concluding with the ever popular "Lancers."

The financial success of the party plainly shows that the ladies of "No. 1" have an eye to business, as well as fulfilling their promise to make it one of the most enjoyable affairs of the season. Great credit is due the fair Directors of the Typographical Union for the manner in which they inaugurate and so successfully carry out these occasions of social enjoyment. S. J. S.

Pic-Nic at Elm Park,

The Spiritualists of New York held a pic-nic at the above park, Friday, July 26, which was well attended, notwithstanding the threatening aspect of the weather in the forenoon. The exercises were opened by a very timely and interesting speech from Dr. R. T. Hallock, followed by a splendid original poem from Warren Sumner Barlow. Prof. J. W. H. Toohey then delivered a characteristic and entertaining speech, which was followed by a broadside of canister and grape from Victoria Woodhull; after which our genial friend, Fenno, gave a very beautiful, pathetic recitation.

Dancing then commenced and continued until a late hour. So pleasant and successful was this pic-nic that it was decided to have "more of the article" about the middle of August.

A. A. W.

Pic-nic in Connecticut.

It was our good fortune to participate in the Pic-nic held at Compounce Pond, about three miles from Bristol, Conn., July 5, by the Spiritualists in that part of the State. The place where the pic-nic was held is a picturesque and romantic spot. A beautiful little lake, clear as crystal, nestles quietly among high hills, upon the western side of which, huge, massive piles of rock tower toward the heavens—under whose cooling shade, and that of a beautiful grove of trees, intertwining and stretching their branches over the summit of the rocky precipice, giving it a leafy crown—the exercises were held.

The singular title this beautiful sheet of water bears, is in memory of an aged Indian chief ("Compounce"), who, as the legend runs, perished in attempting to swim across the lake. There is a pleasant shady drive of one or two miles around the lake, whose shore is fringed with magnificent elms and other trees.

The pic-nic was a decided success, and proved to be a most enjoyable time for the friends who gathered there. Not only were the Spiritualists of Bristol there in numbers, but Hartford, Unionville, Winsted, Plainville, and Forestville were well represented, while the genial countenance of Bro. Sol. Finch, with others from Southington and other places, increased our pic-nic band to full five hundred strong.

The first general exercise consisted of a very united and successful attack upon the well-filled baskets. After the transaction of some business, the appointing of a committee to take charge of the matter another year, the speech making commenced. Speeches were made by Miss Annie E. Hinman, State Missionary; A. A. Wheelock, of New York; Capt. Robinson and others, of Bristol; and Bros. Rogers and Beals, and Sister S. H. Wait, of Hartford. The Bristol Choir enlivened the exercises with some excellent music.

So well pleased were those attending this pic-nic, that it was proposed, and soon decided by vote, to have a grove meeting there on Sunday following, July 7. Mr. Gad Norton, proprietor of the grove, generously tendered it for that purpose, without charge, as he had for the pic-nic. Then a general embarking into carriages, pleasant drives to pleasant homes ended one of the most delightful pic-nics we ever attended.

Sunday morning came bright and beautiful, with the finest of weather for a

GROVE MEETING.

At the hour for meeting the citizens of Bristol and adjoining towns gathered once more to enjoy the cooling shade and delightful scenery of this charming retreat, and to hear about Spiritualism. After singing by the choir, Miss Annie E. Hinman, entranced, gave an interesting, logical discourse upon the philosophy of Spiritualism as connected with science. An adjournment for an hour, when A. A. Wheelock delivered the afternoon discourse, treating upon the evidences of the truth of Spiritualism. Remarks were made by several others, when the meeting adjourned.

Spiritualism in this part of Connecticut has a most intelligent and respectable representation, having for its advocates such worthy, respected citizens as Capt. A. T. Robinson, John Churchill and family, Alphonso Barnes and wife, the Nortons, Halls, Thomsons, Bradshaws, Lanes, Holts, and others, of of Bristol, with an equal representation in surrounding towns.

Our stay at Bristol was at the home of Bro. John Churchill, whose hospitality, as well as that of others, was generously tendered us, and gratefully enjoyed. We made many pleasant acquaintances, and hope it may be our good fortune to visit that part of the nutmeg State again at no distant day.

We were indebted to Bros. Douglass and Finch for a pleasant ride of about twenty miles, after Sunday exercises, to reach the cars on our way home.

A. A. W.

PERSONAL AND LOCAL.

J. M. Peebles sails for Australia middle of August.

W. F. Jamieson will lecture in Painesville, Ohio, during September.

Moses Hull intends to move to Vineland the first of August, and will accept engagements for Sunday lectures.

Mrs. M. J. Wilcoxson has been spending a short time with friends in Brooklyn. Her address will be Milford, Conn., until September 1.

Dr. A. H. McFall of Texas, desires a good magnetic physician to assist him in a large and constantly increasing medical practice. See his letter in "Voices of Correspondents."

The next meeting of the New York Central Association of Spiritualists, will be held at Oriskany Falls, Oneida Co., N. Y., Saturday and Sunday, August 17 and 18. Mrs. M. A. Campbell, A. A. Wheelock, and other speakers will be present.

The first grand Pic-nic of the Spiritualists of Boston and vicinity, under the management of Dr. H. F. Gardner, came off at Abington, Mass., Island Pond Grove, July 12, and was largely attended. Speaking, dancing, and refreshments, were the order of the day; all of which seemed to be highly enjoyed by those who participated.

July 17, a Spiritualist Pic-nic was held at Walden Pond, Mass., under the management of Messrs. Dodge and Richardson, and although unable to be present, we understand it possessed all the attractions and interest, which are usually found with such gatherings.

Ninth Annual Meeting.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

TO THE SPIRITUALISTS OF THE WORLD.

The Ninth Annual Meeting of the American Association of Spiritualists will be held at Island Grove, Abington, Mass., commencing on Friday, the 13th day of September, 1872, at 10 o'clock A. M., and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory—Each Province of the American Continent is invited to send one delegate for each working Association within its limits; and the District of Columbia, two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, is invited to send one delegate for each fractional fifty members, to attend and participate in the business that shall come before the meeting.

VICTORIA C. WOODHULL,

HENRY T. CHILD, M. D.,

President.

634 Race st., Phila., Secretary.

Spiritualist's Convention.

The Spiritualists of Lenawa County, Michigan, will hold their annual quarterly convention at Liberal Hall, Morenci, Mich., August, 17th and 18th, 1872. Entertainment for those from a distance will be provided. Cephas B. Lynn is expected, and we hope all speakers who can make it convenient to attend will do so.

BYRON HOIG, Pres.

LIBBIE HOIG, Sec.

Morenci, Mich., July 23, 1872.

A Model Subscriber.

Bro. William Pickering, in writing us a private note, ordering two copies of "Self-Contradictions of the Bible," "for two persons belonging to the church"—adds—"Put the blue mark on my AMERICAN SPIRITUALIST about two weeks before the time is up so that I can send money in time." Why cannot all our subscribers be as thoughtful? If those who owe us, would only send the money due us for papers received and read and NOT YET PAID FOR, we should not feel the financial burden now upon us. Will not these friends remit us our due AT ONCE? See "blue mark" on your paper.

A. A. W.

Book Notice.

THE WITCH-POISON AND THE ANTIDOTE; by the Rev. Dr. Baldwin's sermon upon Witchcraft, Spiritualism, Hell and the devil, re-reviewed by J. M. Peebles.

This pamphlet of about a 100 pages, written by Mr. Peebles and published by the Children's Progressive Lyceum, Troy, is one of the raciest and richest productions from Mr. Peebles pen. While his points are keenly drawn, his logic and sarcasm are overwhelming. In this handsomely gotten up pamphlet, Orthodoxy in general and this Rev. Dr. of Divinity get just the drubbing they need. The Troy Times writes of it thus:

Hon. J. M. Peebles has written a review of Dr. Baldwin's sermon on the Witch of Endor, and the Troy Children's Progressive Lyceum have published it with the sermon in pamphlet form. Orthodox and Liberal, Protestant and Catholic, Spiritualist and Shaker, can therefore read both papers under one cover. Mr. Peebles is one of the ablest controversialists in the spiritual fold, and his review is full of strong points. The pamphlet, which makes a book of ninety-four pages, was printed at the Times office, and can be obtained at the news rooms.

For sale at this office—price 30 cents.

We have for sale Giles B. Stebbins' new and most interesting work, "Chapters from the Bible of the Ages." Every Spiritualist and liberal minded man would do well to possess a copy of this work. It is really a compilation of the wise and prophetic utterances of the best men of the ages, which the critical judgment and scholarly care of Mr. Stebbins has gathered into a book. We had made an extended review, with copious extracts from the work, for this issue, which we sent by mail, but it has not come to hand at this late hour, and we are obliged to go to press without it. But send for the book; you will not regret it.

JUST THE BOOK NEEDED.—That well-known writer and former editor in the cause of Spiritualism, Bro. A. E. Newton, has just published a little book, most admirably adapted to Lyceums, and to families where no Lyceums are yet established, entitled "Lessons for children about themselves; part first, the body." What more appropriate or important for children to know something about? And on what subject are children and their parents more lamentably ignorant? Alas, that is so, for here is the beginning of most of the woes and ills which afflict and afflict humanity. Here is something practical as a basis for teaching pure Spiritualism; learn the child all about the house it lives in—the body—before it can understand the more weighty matters of spirits. There are not a few Spiritualists—children of larger growth—who would do well to get this little book and learn the valuable lessons its pages contain.

A. A. W.

A. A. WHEELLOCK'S APPOINTMENTS.—He will attend Walden Pond Camp Meeting: the quarterly meeting of the New York Central Association of Spiritualists at Oriskany Falls, N. Y., August 17 and 18; will lecture in St. Johns, New Brunswick, the last Sunday of August, and the first two Sunday's of September; will attend the meeting of The National Association of Spiritualists, at Island Grove, Abington, Mass., September 13, 14, 15; and will lecture during the Sunday's of October, for the Spiritualist's Society of Philadelphia.

Passed to the Higher Life.

At his residence at Price's Mills, Ohio, on Friday, May 24, 1872, James G. Calender, in the 59th year of his age.

The above notice for some reason unknown to us, has been delayed by the mail, but we give it insertion now, not only because Bro. Calender was a personal friend, but because we desire to let the world know, that a noble, true hearted man and Spiritualist can leave this world with joy and satisfaction, without any assistance from popular Orthodox shams—not having any of the senseless rites of a creed performed, or the serene, last moments in the body profaned and disturbed by the silly babblings of a priest in prayer—but calmly with satisfaction in a whole life, nobly, faithfully spent in discharging life's duties—with joy, because of his knowledge as a Spiritualist, that he was simply going out of the old house into the new one, "not made with hands," which he would inhabit eternally in spirit life! could he even welcome the great change, which must come to all living and by which change alone is future life assured.

Sister S. M. Thompson of Cleveland, officiated at the funeral and offered the sweet consolation of the blessed gospel of Spiritualism to those who mourned.

The following from a local Ohio paper, bears unmistakable testimony of the worth of our arisen Brother.

Thus has passed to the silent land, one whose life and character deserves more than a passing notice. The deceased was born at Poultney, Vermont, March 26 1814, and came at an early age with his parents to Hubbard, Trumbull County, at which place he resided till the years of maturity, in the mean time completing his education at Kenyon College. He afterwards resided at Warren, while serving two terms as County Auditor. He then moved to Newton Falls, where he engaged in mercantile pursuits for many years, finally removing to Price's Mills, where he resided till the day of his death.

A man of strong convictions, he was still eminently just. In fact, no man ever more thoroughly delighted in the motto: "Fiat justitia, ruat cælum." This love of justice led him to wage a life-long warfare against slavery, and this too at a time when to be an abolitionist was no light thing. The cause of temperance too, ever found in him an ardent, never-failing and discriminating supporter, though meeting here too, with the same obloquy heaped upon him as an anti-slavery man. As a friend to the sick and the poor, no man's purse was more ready according to his means. As a husband, a father, a brother and indeed in all the relations of life he not only blamelessly but honorably and nobly bore his part. During the latter years of his life he embraced the doctrine of Spiritualism, with all the earnestness and enthusiasm which was so prominent a feature of his character. As he slowly descended to the tomb, conscious almost to the last, his beautiful belief was a source of never-failing and perennial comfort, and as he was just expiring, there came upon his countenance a beatific look, the sure evidence of angelic visitation and support. In dying, he leaves a blank in the body politic not soon to be filled, while to those of his own immediate household, and to those connected by the remoter ties of consanguinity, he leaves a never-to-be forgotten memory. *Requiescat in pace.*

A. A. W.

Preamble and Resolutions

Unanimously adopted at a Session of the Children's Progressive Lyceum of New York, held at Apollo Hall, Sunday, July 14, 1872.

WHEREAS, The Children's Progressive Lyceum of New York has been the recipient of the munificent sum of Sixty-five Dollars, donated by Bros. Slade and Simmons; therefore,

Resolved, That this Lyceum, through its officers and leaders, hereby tender to the said Slade and Simmons their heartfelt gratitude for this substantial manifestation of their love,—assuring them that in the years of decay that are to come to us all, the memory of Bros. Slade and Simmons will remain ever green in the oasis of our hearts.

Resolved, That copies of the aforesaid proceedings be furnished the *Banner of Light* and *THE AMERICAN SPIRITUALIST* for publication.

E. C. TOWNSEND, Secretary.

Contributions to the New York Lyceum Fund.

Per hand of Mr. Thayer,	\$10.00
P. E. Farnsworth,	5.00
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A. A. W.

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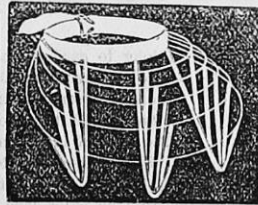
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BY HORACE DRESSER, LL. D.

I.

Loved home!—ne'er had sweet home a fonder lover—
Thou wast in all my boyhood's dreams:
I left thy lovely hills and dales, however,—
That day!—how long ago it seems!
Dear birth-place—childhood's home and native river,
All bright and blest are always seen—
Unborn let be the day, aye, aye, forever,
Whose dawn shall change their gladsome mein.

II.

Old home! dost thou not well remember Nero,
The loving dog that kept with me?
I'll tell a tale of him—myself the hero—
And how acquaintance came to be:
A tiny boy, a mile away from mother,
Intent on what I went to get,
Beneath a barn floor, deep in dust and smother,
I held first time my canine pet!

III.

He lived and loved and was my boyhood's fellow—
Would spring, and leap, and bound, and run,
And fill the woods with voices clear and mellow,
If chance I took with me my gun.
Old age came on—he fell—became a sleeper—
I buried him beside a tree!
When I go home, his grave I seek, a weeper,
And think o'er Nero's love for me.

IV.

My gun, and traps, and spears, and fishing-tackle,
Old homestead now doth know no more;
The well, the trees, the road, the old hen's cackle,
Are all I find of days of yore.
They say the shad have fled the streams forever,
And salmon, too, have quit their springs;
The seine, canoe, old Captain S., however,
Are 'mong my memory's treasured things!

V.

The school-house, blest retreat, cycled the Gary,
I often think about and tell;
Well, there it was, from Fall to February,
I learned to read, and write, and spell!
Of spelling-book with chip and paper cover,
Whose page the master made me plod,
I never came to be so much a lover,
As of the woods or grassy sod!

VI.

Forget I never can, I well remember,
What once befel on river brink:
It came to pass one morning in November,
Just after break of day, I think,
With dreams of muskrat caught, I left my pillow,
And soon was creeping down the bank—
A treacherous bough, old root, or frosty willow,
Gave way, and down I fell and sank!

VII.

I said I quit thee—aye—and went to college,
But ne'er forgot old river's looks,
There days and years I spent in search of knowledge,
In Homer, Hesiod—other books.
I read about an ancient classic river,
Pactolus named, whose yellow stream
Transmutes its sands to gold, unheard of ever,
Except in Alchymy's wild dream!

VIII.

But though unknown to Fame, I loved this better,
A rocky, limpid, Indian stream,
Than all the names to which old Greece is debtor
For poet's song or fabled theme.
The Redman loved it, and beside its border
His lodge in forest rudeness reared—
There lived and roamed till times took on new order,
And axe-man's blows the woodlands cleared.

IX.

With charms and bound with spells are all the places
Along its peaceful winding ways;
They summon forth for me familiar faces
That gladdened there in other days:
The Whirlpool, Salmon-Rock,—if I were able—
And tall, o'er-bending Buttonwoods,
Should live in page of classic song or fable,
The Scylla's shelves—Charybdis' floods!

X.

The Eel-Rocks, joyous place of pic-nic pleasure,
And tranquil Shad-ground just above,
I traversed oft in childhood's hours of leisure,
And with their scenes fell deep in love.
Methinks I see festooned on branch and bramble,
The vine all full of clusters hung;
While here and there the slopes I seem to ramble,
Where Eschols grew old seers once sung.

XI.

Long time ago, when but an infant fellow,
With hook, and line, and angle-rod,
I loved its lullaby so soft and mellow,
And shores so oft I since have trod—
A stroll along this stream dispelled all sadness—
The notes of joy were on the breeze,
Above, below, around, the song of gladness
Flowed forth from fields and flowers and trees!

XII.

I used to go to mill just up the river,
With bags of barley, corn and rye,
There wait—and wait—it sometimes seemed forever,
A boy but just about—so high!
I bring to mind the good old dusty miller,
The toll he took—well, men did say (?)—
It always seemed he might have kept things stiller,
The noise—I hear it now—to-day!

XIII.

I long to gaze again on dear old river,
To wander up and down its dales,
From toil, from weariness, myself deliver,
And thread its varied inter-vales,
Too long the tale for me to tell the reason,
Why on its verge I love to be—
Spring, Summer, Autumn, Winter, every season,
In boyhood's days, brought joy to me.

Items.

The Princess Louise, Marchioness of Lorne, presided at a meeting the other day in London in aid of the Society for the Prevention of Cruelty to Animals.

WATER IN MILK.—Milk upon a fair average contains 88 per cent. of water, and consequently the farmer who carries to market 100 gallons of honest milk has in his wagon 88 gallons of honest water, which he honestly sells to his customers, at fair rates per gallon. It seems hardly necessary to carry the attenuation further by resorting to the pump for more water. From whence comes the water found in milk? Manifestly it is derived from the grasses of the pasture, the hay from the mow, and from the water drunk by the animal. This all passes into the economy, and serves to dilute the various active principles upon which its value as food depends.—*Dr. Nichols's Fireside Science.*

INCREDIBLE BASENESS.—It is alleged that the Rev. Dr. Thompson of Jamestown, N. Y., (formerly of this city) has filed an affidavit in the office of the Clerk of Chautauqua County, setting forth that his relations with a certain married woman of that vicinity have been such as to form a sufficient ground for her husband to demand and receive a divorce.

If the report is true, we have simply to say that the case presents *prima facie* evidence of a villainous slander against a presumably honest woman. The affidavit can do little harm to her, however, for any man who is mean and wicked enough to seal such a record with the sanctity of an oath does not deserve to be believed. And he would not, by any intelligent, high-minded jury. If he really has been guilty of improper conduct with the woman, the case is indeed bad enough; but to make a cool and deliberate oath to that effect, with the object of helping his victim's husband to punish, disgrace and ruin her, is the sum of all meanness. Such baseness should sink its author in the depths of infamy. It almost justifies a belief in total depravity.—*Buffalo daily.*

A SWINDLER IN THE PULPIT.—An arrest has taken place in Buffalo, N. Y., within a few days, which snatches from society in that place one of her cherished ornaments, and takes from the ministry one who, in the pulpit, at least, was all that sanctity and eloquence could make a man. The name of this interesting gentleman is "Rev." Alexander H. Weir, for all present purposes, though he has rejoiced in several others, and he is still young. Some years ago, in Philadelphia, he committed a forgery, and was consigned to the city prison for one year. At the end of that time he went to St. Louis and engaged his services to the *Journal of Commerce*, where his talents made him a valuable acquisition, and his fine manners secured him many friends. Last April he presented a forged draft on a New York bank for upward of \$2200, and the President of the bank being one of his admirers readily believed his story and cashed it, after which Mr. Weir disappeared and went to Buffalo in his old character of clergyman. He was winning his way in the best society and securing influence and favor every day, when the police tracked him out for his New York imposition, and spoiled, for the nonce, a brilliant career.—*Boston Journal.*

GENIUS AND MADNESS.—Dr. Moreau (of Tours, France) has written a work in which he contends that genius arises from the same organic conditions as insanity, and is, in fact, synonymous with it. His theory substantially amounts to this: That genius, like insanity, is a symptom of disease of the brain. Without conceding all that is claimed by Dr. Moreau, it cannot be denied that a large number of the geniuses of the world have been either melancholic or very eccentric, and in some instances have been the victims of violent and repeated attacks of insanity. Dr. Johnson was hypochondriacal, and in various ways gave evidence of a morbid condition of the brain. At the early age of twenty he became a victim of melancholic delusions, and from time forward was never happy. On one occasion he exclaimed, "I would consent to have an arm amputated to recover my spirits." Wretchedness like this, when it is temporary or spasmodic, may signify but little; but when it is persistent and lifelong it must be regarded as the symptoms of cerebral disease that may, and often does, advance to absolute madness. The violent impetuosity of Dr. Johnson, his unreasonable prejudices, may be accounted for on the same theory. Some of the brightest geniuses in literature have been at intervals subject to attacks of madness. Southey lived for years in perpetual dread of insanity, and when at last he kneeled in the furrow, worn out through mental excitement and fatigue, he composed that most instructive and useful of works, "The Life of Cowper." That Rousseau was a lunatic, he admitted without question by those who have studied his life and his writings, however ardently they may admire his genius. Pascal was one of the most original thinkers of France, but no inmate of any asylum ever presented more indisputable proofs of mental disease than those which characterized his whole career. All his life he walked in darkness, knowing not at what he stumbled, in constant fear both of the present and future. He was the victim of absurd delusions, was harassed by excessive nervousness, and was the slave of uncontrollable eccentricities. On examination, after death, his brain was found to be very seriously diseased.

1872.

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